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Yassawi.*

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Khoca
Akhmet Yassawi





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Praise



PROF. DR. MUSA YILDIZ

Akhmet Yassawi University President of the Board of Trustees



Hazret-i Turkestan Akhmet Yassawi is a friend of God and a great man of morals, love and learning. He is one of the most significant figures of our Turkish cultural history. He not only transferred to his followers the spark of Islamic love and learning lit in his heart by His Excellency Yusuf Hamadani but also sent the faithful patriots he taught from one end of Asia to the depths of Europe to take action to instill into the people a sense of justice, modesty, unity and peace.

His Excellency Akhmet Yassawi preferred to use his mother tongue Turkish instead of Arabic and Farsi, which were the languages of religion and culture at the time. He thereby turned Turkish into a language of science, love and learning. He is the first Turkish mystic who used his mother tongue Turkish to influence great masses of people in his insightful interviews and speeches. It is owing to the efforts of the great master Akhmet Yassawi that it is possible to talk today about a literary Turkish that is actively used in a wide geography.

Furthermore, His Excellency Akhmet Yassawi is the person who stood up in the name of Qur'an and Sunnah against non-Sun-

ni movements and trends that deviated from the path set by Islam. He is a man of sense who taught the people true Islam as taught and practiced by the Prophet Muhammad. He is an insightful interpreter of the Qur'an and its qualities based on true love and learning.

That is why the name Akhmet Yassawi reminds us of Islam as lived by the Prophet Muhammad, of the first Turkish mystic who taught true Islam in Turkish that can be understood by all, and of a group of faithful patriots who selflessly worked and fought to spread to the world the Islamic light of justice and Tawhid, the oneness and unity of God.

Hazret-i Turkestan is a man of great worth not for our nation only. He is also a figure of universal value owing to the valuable messages he has preached. Actually, the Yassawi path attributed to his name is none other than the Turkish interpretation of Islam. This monumental person, who combined in his heart the love of God, Prophet and existence, is a symbol of the depth and expansion of true love and learning, sincerity, tolerance, and respect and love for the human being.

A poem describes the heart of Turkestan as follows:

The heart of Turkestan Akhmet Yassawi

Endowed with love all hearts

Gathered round him all faithful patriots

Told the courageous heroes, to heroism this is the way

To true love this is the way

The secret of modesty he gained from

Arslan Baba Wore his modest pants of poor cloth

Received his permission from Yûsuf Hemedân

Saying eventually, to glory this is the way



To freedom this is the way

Our master's voice in the green dome Says in wise words one by one

In Turkish the language of revelation For Turkestan to unity this is the way

To peace and harmony this is the way

Sounds of prayer water the steppe

Mingle and echo with the wind Yassawi shines with his light from the holy tomb
Saying,

Turkish brother! To unity this is the way

Follow the Qur'an, to harmony this is the way (Mustafa Tatci)

Today it is our task to catch new sparks from Yassawi's candle and pass on the world established by him to the whole world. The work in your hands is a sign of our mission.

This work titled Akhmet Yassawi was initiated as a project by me during the time I served as Acting Rector, it has been prepared for publication.

The work will definitely expand through our further activities, and Yassawi's thought will eventually reach out to the whole world. In the name of my university, I would like to present my sincere gratitude to Prof. Dr. Necdet Tosun and to everyone else who have put their efforts into this work.



Foreword



PROF. DR. NECDET TOSUN



Khoca Akhmet Yassawi who lived in Central Asia in the 12th century made great contributions to the spread of Islam and helping morality and spirituality take roots in that region. He also was a scholar, Sufi, and poet who made great contributions to Turkish literature and poetry by his poems called “hikmet.” In addition to many legendary narrations about him which have been transmitted from generation to generation and a few treatises attributed to him, the most important works which transmit his views and feelings to this day are Divan-i Hikmet comprising his poems and the book titled Mir’at al-Qulub written by his student and disciple Sufi Muhammad Danishmand.

Because of varying number of poems in different copies of Divan-i Hikmet and because of the lack of enough number of early copies of its manuscripts, it is presumed that Divan-i Hikmet was first orally transmitted, then was compiled in differing forms, and even poems composed by other poets might have been mixed in it. Nevertheless, all of the poems in Divan-i Hikmet have the characteristics reflecting Khoca Akhmet Yassawi’s religious, ethical, and Sufi views.

Because these poems that carry the world of Yassawi's heart to this day were written in Eastern Turkish language or Chagatai Turkish in more general terms, they are not easily understood by the contemporary people. Translation of these poems to modern Turkish dialects as well as widely spoken languages of the modern world such as English and Russian and presenting them to people's benefit have been an important necessity. In order to satisfy this need, at least partially, some verses from Divan-i Hikmet have been selected, translated into Turkish spoken in Turkey and Kazakhstan, Russian and English, and thus a Divan-i Hikmet reader that can be understood and benefited by many people has been prepared. On the other hand, because Divan-i Hikmet had been written and published in Arabic script until one hundred years ago, even though it is a Turkish book, selected verses have been written in Arabic calligraphy in order to carry this nostalgia to this day in an artistic form. The Arabic calligraphy, romanizations, simplifications and translations of the chosen verses have been presented together. Some miniatures depicting Khoca Akhmet Yassawi's life and the narrations related to him have added special artistic value to the book. Finally, this fine artwork has been presented to the reader together with an introduction about Khoca Akhmet Yassawi's life, narrations, and the main principles of Yassawi Sufi Order.

When making selections from Divan-i Hikmet, it has been benefited from two of its editions published in Arabic. The first one is its 2001 computer based edition in Arabic script published in Almaty and prepared by Dayrabay Serikbayuli and S. Rafiddinov based on its 1904 Kazan edition. The second one is its edition prepared by Kuanışbek Kârî, Galiya Kambarbekova and Rasul İsmailzâde published in Arabic script together with Kazakh adaptation (translation) in Tehran in 2000. Because the editors who published the latter compared Divan-i Hikmet's 1893 Kazan and 1897 Istanbul editions and prepared a stronger text, we have mostly benefited from that edition when making our selections.

The adaptation/translation of the selected couplets into modern Turkish has also been carried out by us. When needed, we have benefited from various dictionaries such as Abuşka Lügatı and Şeyh Süleyman Buhari's Lügat-ı Çağatay ve Türkî-i Osmânî as well as from the glossaries added to the end of the editions prepared by Kemal Eraslan and Hayati Bice. Because Divan-i Hikmet has not been translated to Russian and English in this extent, this book will be a valuable source for those who know these two languages. In fact, not having the translations of the works of an esteemed figure like Akhmet Yassawi into various languages and not having him introduced to the world until now has been a loss. This book, which is both an artistic and scholarly work because it presents the translation of some verses from Divan-i Hikmet into various languages, its calligraphy, and miniatures, will also be an important contribution in introducing Akhmet Yassawi to the world. As the team who have contributed to the preparation of this book, we would like to extend our thanks to Khoca Akhmet Yassawi University.



Khoca Akhmet Yassawi

With the beginning of the spread of Islam in Central Asia after the 2nd century Hijrah (8th century CE), pious believers and Sufis started to appear in the region. Abdullah ibn Mubarak (d. 181/797) who was born in the city of Marw, which is located within the borders of today's Turkmenistan, was a scholar of hadith, a pious believer, and a Sufi. It is recorded in the sources that he established two tekkes (ribats or dervish lodges) in the city of Marw and there he guided people to the straight path. The cities of Nahshab (Qarshi) and Tirmidh within the borders of Uzbekistan were also places where many scholars and Sufis were raised. Abu Turab Nahshabi (d. 245/859-860) who said *"Nothing can darken a Sufi but everything becomes clear and lucid by him"* and Hakim Tirmidhi (d. 320/932-933) who is known by his views about the sainthood in Islam and the author of many books on Sufism in Arabic are some of the most famous ones of these Sufis. Hakim Tirmidhi's tomb located in the city of Tirmidh is still among the important visiting places.

By the scholars and Sufis they raised, the cities of Bukhara and Samarkand were also among the most important cultural centers of Central Asia. Abu Bakr Muhammad b. Ishaq Kalabazi (d. 380/990), who lived Kalabaz (Kalabad) district of the city of Bukhara, compiled the teachings of Sufism in his Arabic book titled *al-Ta'arruf li Madhhabi Ahl al-Tasawwuf* and interpreted some hadiths related to Sufism in his book titled *Bahr al-Fawaid*.

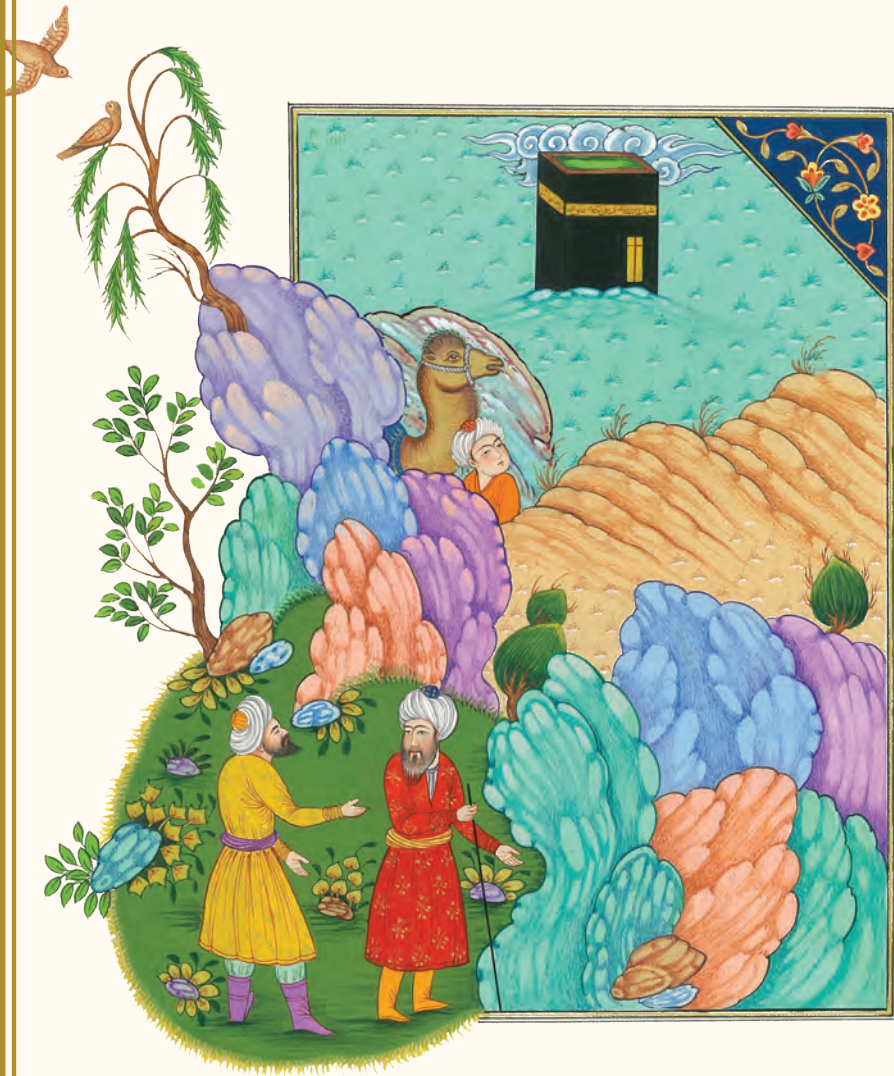
Abu Sa'id-i Abu al-Khayr (d. 440/1049) who established the manners of Sufi lodges (tekkes) and became famous by his recitation of poems in Sufis gatherings lived and passed away in the city of Meyhene located in today's Turkmenistan. He is known among Turkmen people by the nickname "Mene Baba." His sayings, life, and narrations have been transmitted to us by Muhammed b. Abu Rawh Lutfullah's (d. 541/1147) Persian book *Halat u Suhanan-i Sheikh Abu Sa'id* and Muhammed b. Munawwar's *Asrar al-Tawhid fi Maqamat Sheikh Abu Sa'id*. The famous couplet attributed to Mevlana Jalaladdn Rumi starting "Come, come, whoever you are, come again" can in fact be found among the poems of Abu Sa'id Abu al-Khayr who had lived two centuries before Mevlana.

Hujwiri (d. 465/1072), the author of *Kashf al-Mahjub*, narrates in his books that he met some Sufis in Fergana region who were called by the people as "Bab." This is in fact true for the other regions of central Asia as well. Arslan Bab from Otrar (also called Farab), from whom Akhmet Yassawi took some lessons, and Karga Bab and Laçin Bab whose graves are located in the tomb of Arslan Bab had this title. It is mentioned in *Nesebnames* (the books of genealogy) that Akhmet Yassawi's father, grandfather, and some other relatives were "Sufi masters." This shows that Sufi movements had been

significantly effective in this region before Yassawi. It is understood that this sheikh and dervishes taught and spread Islam and Sufi morals in plain Turkish among the people living on the banks of Syr Darya and steppes.

Central Asia was mostly under the influence of Khorasan Sufi culture which is known by its characteristics of futuwwah (generosity) and malamah (self-criticism). Moreover, this environment which had powerful madrasas and scholars in the cities of Samarkand and Bukhara was not very suitable for the spread of wandering mendicant dervishes of Khorasan. Only a Sufi understanding that adhere strongly religious principles could develop and spread in that environment, which was what eventually happened. When Yusuf Hamadani, one of the Sufis who were raised in Khorasan Sufi culture, appointed some of his disciples as his khalifas (successors) and gave them permission to guide people, he also planted the seeds of two of the most important Sufi Schools in Central Asia.

Khoca Akhmet Yassawi and Abdulkhaliq Gujduwani, two of the most important disciples of Yusuf Hamadani (d. 535/1140), later became the founders of two most widespread Sufi orders (tariqahs) of Central Asia, namely Yassawiyya and Hajagan (later known Naqshibandiyya). Yusuf Hamadani's some books on Sufism have survived to this day. The most famous one of these is *Rutbat al-Hayat* written in Persian. Khoca Akhmet Yassawi, who returned to his hometown Yasi after completing his religious and Sufi education by Yusuf Hamadani and guided people there, is one of the important Sufis who left remarkable traces in the spiritual life of Central Asia.



The Biography of Khoca Akhmet Yassawi

Khoca Akhmet Yassawi was a Sufi master who was born in the town of Sayram near the city of Shymkent in today's Kazakhstan. After completing his religious and Sufi training, he moved to the city of Yasi (today's the city of Turkistan), became a guide for the people of the region for long years, and passed away in the same city. His father, Sheikh Ibrahim, was a well-known Sufi master with followers in the town of Sayram and its neighborhood. Khoca Akhmet Yassawi who lost both of his parents at a very young age stayed for a while with a Sufi master named Arslan Bab in the town of Otrar (also called Farab) and was spiritually raised by him. After the death of his master, he continued his training and education in other cities.

Akhmet Yassawi went to Bukhara, an important scholarly center of the time, and there he adhered to Yusuf Hamadani's (d. 535/1140-41) Sufi order and became one of his disciples. In some sources, it is recorded that Akhmet Yassawi also adhered to Shihabuddin Suhrawardi (d. 632/1234) or Abu Najib Suhrawardi (d.

563/1168) and received ijazah (authorization) from him to be a Sufi master and guide people. There were other Sufi masters among Akhmet Yassawi's relatives. Yassawi was also close to his father's successor (khalifa) Musa Khoca in Yasi. Thus, it is possible that he received significant Sufi training from his immediate relatives, as well.

Akhmet Yassawi, who established a lodge in Yasi and started to educate people spiritually and morally after completing his training, expressed his Sufi views through simple and plain poems in Turkish. In time, these poems known as hikmet (wisdom) have been compiled in his book titled *Divan-i Hikmet*. Even though in some hagiographic sources, it is stated that he used to make his living by selling wooden spoons, it appears that he, in fact, was coming from an affluent family. Based on the narrations about him, Yassawi was criticized by some contemporary scholars for the Sufi training methods he practiced in his lodge. He then criticized the insincere scholars and phony Sufis in his poems. The subjects that he often deals with in his poems and sermons are issues like love for God and the Prophet, protecting the poor and the orphans, observing the principles of religion, good morality, remembrance of Allah (dhikr), struggle against the carnal self, self-criticism (malamah), contemplating death, spiritual degrees and stations, and the evilness of those who claim to be a Sufi master without passing those spiritual stages.

According to the narrations, when Akhmet Yassawi reached the age of sixty-three, he built a small cell under his lodge to retire there into seclusion. He spent the rest of his life in that cell by performing acts of worship and contemplating. Even though it is stated in some later sources that Akhmet Yassawi passed away in 562 hijrah (1166-67 CE), some researchers think that he probably died at a later date.

Akhmet Yassawi had a son named Ibrahim, but he passed away before his father. Yassawi's lineage continued through his daughter Gevher. As in Turkistan, Central Asia, and Transoxiana, there have been many famous people in Anatolia who claimed themselves to be from Akhmet Yassawi's lineage. Sheikh Zekeriyya from Samarkand, the poet Ata from Uskub, and Evliya Çelebi are some of these names.

At the end of 14th century, Emir Timur visited Akhmet Yassawi's grave, whose fame and influence had spread throughout the steppes of Turkistan by then, and ordered a tomb to be built over the grave. In a couple of years, a complete building complex was founded there, consisting a mosque, the tomb, and a Sufi lodge. Today this tomb is one of the most visited places in Central Asia. The 100-metre distance between the room where Akhmet Yassawi retired for spiritual training (çilehane) and his tomb suggests that his first and original convent used to be near his çilehane. Because a big building complex was eventually built on and around the place where he was buried, a new and bigger convent including a library, soup kitchen, prayer house, and dervish rooms might have been developed in its place.

During the years that Akhmet Yassawi started to guide people in Yasi, there were widespread Sufi and Islamization movements in Central Asia. During this period, Yassawi had a great influence on nomad Turkish tribes living in the steppes of Tashkent and in the regions beyond the Syr Darya River. He taught the principles of Islam, good morals, manners and principles of Sufism in a simple and plain language. In order to do this, he wrote his poems in syllabic meter woven by the folk literature techniques. His poems, called hikmet, were taken even to the Turkish tribes living in the farthest corners of the Muslim world by his disciples. In this way, Yassawi Sufi order spread among the Turks of Central Asia in a short time.

A statement of Akhmet Yassawi quoted by Sufi Muhammed Danishmand, one of Yassawi's disciples, in his *Mir'at al-Qulub* reads that "at the end of time, there will appear such sheikhs that even Satan will take lessons from them and they will do the Satan's work ... They will consider the mainstream Muslims (ahl al-Sunnah wa al-jama'ah) as their enemies and love the people of innovations and corruption (ahl bid'ah)." Together with this statement and his following lines existing in some copies of *Divan-i Hikmet*:

"He claims to be a Sufi master but does not know its requirements, He does not know the differences between lawful and lawful, Sunnah (tradition) and Bid'ah (innovation), He does not follow the School of Abu Hanifa, but follows the heretical ones!"

show that Akhmet Yassawi was a Sunni and Hanafi Muslim like the other Turks living in Central Asia.

One of the oldest books that contains Akhmet Yassawi's sayings is Sufi Muhammed Danishmand's *Mir'at al-Qulub* written in Chagatai Turkish. The oldest book that consists of narratives (manaqib) about Yassawi is a treatise written in Persian and attributed to Husamaddin Sighnaqi (d. 711/1311). Both of these works have been published by Necdet Tosun. Akhmet Yassawi became one of the greatest figures of Sufism in Central Asia by his views expressed in his hikmets and legendary life.

His Works

Divan-i Hikmet

Divan-i Hikmet is the title of a compilation that contains Yassawi's poems in Turkish. The copies of Divan-i Hikmet shows significant variations not only in their contents but also in linguistic aspects. This proves that hikmets were written or compiled by different persons. When hikmets, some of which have been lost or changed in time, were being compiled, new couplets were added and thus the original text was partially changed. At the foundation of all hikmets, however, there are Yassawi's ideas and thoughts as well as the principles of his Sufi order. Hikmets are very important because of the significant role they played in the development of the unity of thoughts among Turks. Divan-i Hikmet has been published several times in Turkish, in both Roman and Arabic script.

Fakrname

This book written in Chagatai Turkish and attributed to Yassawi is included in some of the copies of Divan-i Hikmet published in Tashkent and Kazan. Fakrname, which is more like an introduction to Divan-i Hikmet than a separate treatise, has been published by Kemal Eraslan.

Risala der Adab-i Tarikat

This small Persian treatise, which has some manuscript copies in Tashkent, is about various issues such as the manners and degrees in Sufi order, the rules of relationship between the disciple and the master, being a dervish, knowing God, and divine love. It was translated into Kazakh Turkish and published by S. Mollakanagatuli in 2012 in Almaty.

Risala der Makamat-i Arba'in

Is a small Persian manuscript attributed to Yassawi. It consists of a total of forty stations and principles about Shari'a, Sufi order, gnosis, and attaining the divine truth, ten stations and principles related to each one of these topics. The only known copy of this book is found in Kütahya, Tavşanlı Zeytinolu District Public Library (no. 1056, fol. 112a-113a).

His Manaqib

(the Tales or Narratives about Him)

We have very limited information about the life of Akhmet Yassawi in the early sources. He has become known in the Turkish world through the tales and narratives about him rather than his real life. Some of these tales can actually give information about his life and thought, while some others are the products of people's imagination. Below are given some of the tales about him:

According to a narrative, Arslan Bab was one of the prominent Companions of the Prophet (The word Bab, which means sheikh, is spelled as Baba in some later sources.) In one of the battles of the Prophet, his Companions got hungry and came to the Prophet to ask some food. As soon as Allah's Messenger prayed God to bestow them some food, Gabriel brought a plate filled with dates. One of the dates fell to the ground. Archangel Gabriel said "this date is the share of a man named Akhmet Yassawi from your people." Because delivering something that is entrusted to a believer to its rightful

owner was what would a good believer do, the Prophet wanted to put one of his companions in charge of this task. Thus, he placed the date in Arslan Bab's mouth and told him to take care of the spiritual training and education of Akhmet Yassawi who was going to live centuries later. Arslan Bab, who lived four hundred and some years, came to Sayram or Yasi and fulfilled this task.

In some genealogical sources, Arslan Bab is presented as a relative of Akhmet Yassawi's father Ibrahim Sheikh. The above-mentioned incident about the date fruit, which was probably seen by Arslan Bab in a dream, was transformed through oral narrations and turned into a legend.

Akhmet Yassawi used to divide his time into three parts. In most of his day, he used to pray and keep himself busy with remembrance of Allah (dhikr). In the second part of his day, he used to teach the esoteric and exoteric sciences. In the third part of his day, he used to try to earn his life by making wooden spoons and selling them. According a narration, he had an ox on which he hung a saddlebag filled with wooden spoons and sent it to Yasi market. Whenever someone bought a spoon, he would put the money into the saddlebag. When someone did not pay for the spoon, the ox would follow that person wherever he went until he would pay the money. At night, the ox would return home.

There was a scholar called Imam Marwazi (in some sources Marghazi or Maraghi) who lived in the city of Urgenc in Harazm. He heard some inappropriate rumors about Akhmet Yassawi. Believing in those rumors, he took some of friends with him and came to Akhmet Yassawi in order to test him and clear his doubts

about Yassawi. Marwazi learned that Yassawi had students from all around the country and thousands of them would always be present in his sermons. He thought, "I have memorized three thousand issues. I can ask him questions from these issues and test him." Akhmet Yassawi was in his lodge at the time. He told his disciple Sufi Muhammed Danishmand "would you look who is coming?" Danishmand looked and said that Marwazi was coming together with his friends accompanying him and three thousand issues in his memory. By Yassawi's command, Muhammed Danishmand erased one third of the three thousand issues from Marwazi's memory. Then Yassawi ordered the same thing to his another disciple Sulaiman Hakim Ata who did the same thing as Muhammed Danishmand. Marwazi arrived with the remaining one thousand issues in his memory. He came to Akhmet Yassawi's presence "are you the one who leads people astray?" Yassawi neither got upset nor gave a response. He just said, "Be our guests for three days, then we can have a conversation." Three days later a pulpit was set and Marwazi ascended it. Akhmet Yassawi ordered Halim Ata to erase the remaining one thousand issues from Marwazi's memory. Hakim Ata prayed God and the remaining one thousand issues in Marwazi's memory were erased. Marwazi wanted to talk about something from the pulpit, but realized that he had nothing in his memory. He wanted to open his books, check his notes and read from there, but saw that all of his notes were erased, too. The pages of his notebook were empty. Thus, Marwazi realized his mistake, and repented. He became a disciple to Akhmet Yassawi and rose to high degrees in his training.

According to another tale, there was a town called Sawran

near Yasi. Most of its residents were non-Muslims and enemies of the Muslim people of Yasi and Akhmet Yassawi. The more Akhmet Yassawi's greatness and his miracles spread and the more followers he had, the more the people of Sawran disturbed and the more their hostility increased. One day they wanted to defame Akhmet Yassawi. They gathered in a place, brought an ox, and slaughtered it. They left only the legs of the ox. The following day, they went to the judge and filed a complaint. They said someone stole their ox and slaughtered it. They followed the traces of blood and found out that their ox was in Akhmet Yassawi's lodge. After the judge permitted them to go and search Yassawi's lodge, they came to lodge, and directly went to the place where they had hid the ox the previous day. They thought that they reached their goal, but just then, all of those who lied about Yassawi were transformed into dogs by Yassawi's miracle. The dogs jumped over the ox meat and ate all of it. Those who were waiting outside witnessed this miracle and came to Akhmet Yassawi. They were filled with astonishment, fear, and terror. They expressed their regret and started to beg for his forgiveness. Yassawi showed mercy and prayed for them. So, they transformed back to their old shapes. According to another tale, the people of Sawran killed Yassawi's son, cut his head, wrapped it in a towel, and brought it to Yassawi saying that it was a melon.

According to a narrative, one day there were 99,000 disciples ready in Yassawi's lodge. Yassawi became the imam and they started to perform ritual prayer.

On his right side, there was Hakim Ata, and on his left was Sufi Muhammad Danishmand. During the prayer, Yassawi made a sound like breaking wind. The congregation stopped the prayer assuming

that the imam's ablution had been nullified. Yassawi, however, did not pay attention and continued to lead the prayer. Hakim Ata continued to follow him without any hesitation. Sufi Muhammad Danishmand also continued to pray seeing that Hakim Ata did not stop praying. After finishing the prayer, Khoca Akhmet Yassawi said, "I made that sound intentionally to check your spiritual state. Otherwise, the sound you heard did not come from me, but from a piece of animal intestine (or hoof) that I hid in my clothes. It seems that only one and a half of my disciples have reached the perfection." Then he turned to Hakim Ata and said, "Tomorrow a camel will come to you at dawn. Get on it and wherever it stops that is the place where you will start guiding people." The next day at dawn, Hakim Ata got on the camel and let it go. The camel started to walk when it arrived to a place, it stopped and started to bellow. This is why the place it stopped was named Bakirgan (or Bağiran i.e. one that bellows).

According to another tale, one day Khoca Akhmet Yassawi was sitting in front of his convent. He saw a group of children passing by. They were going to mosque to study the Qur'an and carrying their Qur'an in bags hung on their shoulders except one of them who was carrying his Qur'an over his head out of his respect to it. When he was coming back from class, he walked backwards not to turn his back to his teacher. Akhmet Yassawi told the kid, "My Son! Ask your parents and come to my lessons." The kid got permission and came to Yassawi's convent. For long years, he studied religious sciences, became Yassawi's disciple and spiritually improved himself. This kid's name was Sulaiman. One day Yassawi sent Sulaiman with his friends to collect wood from the prairie. With the wood they bring,

food was going to be cooked and offered to the dervishes, students, and the guests. When the children was on their way back, it started to rain. Sulaiman took off his jacket and wrapped it around the wood. When they came to the lodge, all the wood brought by the students were wet and did not burn except the ones brought by Sulaiman. Upon this Yassawi said, “you did a thoughtful and wise thing. From now on let’s your name become Hakim Sulaiman (Sulaiman the Wise).” The kid who later received permission and authorization from his master Yassawi to guide people settled in a place called Bakirgan. This is why he is also known by the name Sulaiman Bakirgani, but is mostly known by the name Hakim Ata.

Believing that his beloved Prophet passed away at the age of 63, Akhmet Yassawi did not want to walk around on earth after he reached the age of 63. He spent most of his time in a cell he built underneath his convent. Seyyid Mansur Ata, one of Yassawi’s prominent students, got sad because of the scene he saw, when he first went down to this cell. He started crying thinking that his master was not comfortable in that small place. Then the spiritual curtains existing before his eyes were raised and he saw that the small cell was in reality a room extending from East to West. Thus, he realized what he had thought was wrong.

One day many disciples gathered in Akhmet Yassawi’s house. Because it was a small place, the disciple sweated a lot and their sweat covered all over the house. They placed a jar under the room and took its lid off. The sweat leaking from the room filled the jar and then turned into a nice juice. The dervishes drank it. Later this jar became famous by the name “the Jar of Love (Hum-i Ashq).”

His Tomb

When Khoca Akhmet Yassawi passed away in 1166, he was buried 100 meters away from the place where his lodge and çilehane were located and a simple tomb was built over it. Even though this tomb soon became a visiting place for Muslims, Mongol invasion, which happened a short time later (at the beginning of 13th century), and its destructive effects affected the region negatively. Emir Tamerlane who destroyed the state of Golden Horde and captured the region chose Tükel Hanım, the daughter of Mongol Khan, as bride and set out to meet the bridal procession. On his way, he stopped at the city of Yasi and visited Khoca Akhmet Yassawi's tomb. It is reported that Tamerlane saw Akhmet Yassawi in his dream during his visit to the city of Yasi. Because Akhmet Yassawi gave Tamerlane the good news of victory in his dream, he ordered a big kulliya (building complex) constructed over his grave to express his gratitude to Yassawi. He put the famous architect Khoca Husayn Shirazi of the time in charge of the construction of this kulliya.

There is a big caldron in the middle part of the central section of rectangular shaped two-dome kulliya. There are certain prayers and information about its maker written around this caldron made from seven metals. It is recorded that at first slightly sweetened water would be filled into this caldron and this water would be offered to the visitors on Fridays. It was believed that this water had healing powers. With Stalin's orders in 1934, this caldron was taken to an exhibition in Leningrad Hermitage Museum in St. Petersburg and then was not brought back. However, later as a result of the efforts of Kazakh officials, it was brought back to the tomb in 1989. Around this central section over which has a big dome, there are many sections such as a kitchen (halimhane), prayer house, library, dervish rooms (halvethanes), and a well room (kudukhane).

Next to the central section of the tomb, there is a tuğ (a pole with hairs of horse tail, a flag, and a banner) symbolizing the tombs of Central Asia and a door. This door opens to the room (Gurhane) where Akhmet Yassawi's grave is found. On one of the molded rings placed on the back of the wooden carved door, the year 797 (1395 CE) is written as the year of construction. There is a small dome over this burial chamber. Akhmet Yassawi's sarcophagus is built from light green stone. In some of the rooms located around the central section, there are other graves. After the 16th century, some high-ranking officials and administrators from Kazakh Turks were buried in those rooms.

Even though all sides of kulliya and its upper surface are decorated with tiles, its entrance side is not covered with tiles. This is explained with a theory that the construction of the kulliya, and thus its decoration with tiles, could not be completed in the lifetime

of Tamerlane. It is recorded in the sources that even the arch above the main entrance could not be completed because of Tamerlane's death and it was later completed in 1000 hijrah (1591-92) with the orders and financial support of Abdullah Khan, the Amir of Bukhara. Some of the boards used in the platform built for the construction of the arch during Abdullah Khan's period have survived to this day.

There are verses from the Qur'an written on the three upper parts of the outer walls of the tomb in the form of a belt decorated with tiles. They are 59- 63 verses of chapter al-An'am (6: 59-63). Over the outer walls, there are also various words and phrases written in Kufi style calligraphy such as Allah, Muhammad, al-Hamdulillah, Allahu Akbar, La ilaha illallah, etc. The small tomb located outside Akhmet Yassawi's tomb in the yard facing its entrance is the tomb of Rabia Sultan, who was Ulugh Bey's daughter and Abu al-Khayr's wife.



The Sufi Order of Yassawiyya

After Akhmet Yassawi, his views and Sufi order were eventually spread all over Central Asia thanks to his disciples. The name of their Sufi order is known as Yassawiyya. It is also known by the name Jahriyya because of their usage of jahri (out loud) dhikr methods as well as by the name Silsila-i Mashayih-i Turk (the chain of Turkish Sufi masters) because the majority of its adherents were Turkish. The most famous successors of Akhmet Yassawi were Mansur Ata, Said Ata, Sufi Muhammad Danishmand, and Hakim Ata. The Sufi Order of Yassawiyya was mainly continued through Hakim Ata and his disciples.

After completing his Sufi training, Hakim Ata (d. 582/1186), whose original name was Sulaiman Bakirgani, left Yasi area and moved to Harazm region. There he guided and educated people. Just like his master Akhmet Yassawi, Hakim Ata also wrote poems in Turkish and some of his poems have survived to this day in a treatise titled Bakirgan Kitabı. The life and tales about Hakim Ata, who has other poetry books titled Âhir Zaman Kitabı, Hazret-i Meryem Kitabı

and Mi'râcnâme, were compiled in a unanimous book titled Hakim Ata Kitabı written in Turkish. His following statements are well-known "Barça yahşı biz yaman, barça buğday biz saman" meaning "everybody is good, we are bad; everybody is wheat (or valuable like wheat), we are straw" and "Her gördüğünü Hızır bil, her geceyi Kadir bil" meaning "Know everybody Hızır, Know every night Qadir (Treat everybody you meet like Hızır, and spend every night like the Night of Power)." His grave is in the city of Kongrat in the autonomous region of Karakalpakistan in Uzbekistan.

The most important successor of Hakim Ata was Zengi Ata (d. 656/1258). It is narrated that Zengi Ata, who lived in Tashkent, made his living by working as a shepherd and, after his master Hakim Ata's death, married to his master's widow Anber Ana. Uzun Hasan Ata, Seyyid Ata, Sadr Ata and Bedr Ata are the four famous successors of Zengi Ata. There are narrations about that Seyyid Ata and Sadr Ata went to Sarayçık in Cumania (Deşt-i Kıpçak) and invited Özbek Khan, the ruler of Golden Horde Khanate, and Özbek Khan and his 70,000 men embraced Islam by Sadr Ata's miracle.

Akhmet Yassawi's another authorized disciple (successor) Sufi Muhammad Danishmand established his lodge and guided people in Otrar (also called Farab). Danishmand's most famous disciple was Sheikh Mustafa also known as Süzük Ata (recorded in some sources as Sükçük or Süksük). Sheikh Mustafa's successor were Ibrahim Ata and Ibrahim Ata's son Ismail Ata. Ismail Ata who was ten years old when his father died, continued his religious and Sufi training in Harezmi, Bukhara, and Samarkand and then went to Hojand and got authorization and became the successor of Sheikh Maslahat Hocendi. He then started to guide people in his hometown Kazigurt. His son and successor Khoca Ishak speaks about his father Ismail

Ata, some other Sufi masters, and the manners and principles of Yassawi Sufi Order in his Turkish book *Hadikatü'l-ârifin* that he wrote in the middle of the 15th century. The graves of Ismail Ata and his son Khoca Ishak are in the town of Turbat near Kazigurt. It is understood that Süzük Ata, who was mentioned above, authorized an administrator known as “Malik al-Dhuhhad” as his successor, and his Sufi chain continued through Ebu'n-Nur Süleyman Aşık b. Davud and Cemaleddin Muhammed Kaşgari.

After Sadr Ata, who was one of the disciples and khalifas (successors) of aforementioned Zengi Ata, respectively Elemin Baba (in some sources Eymen or Almin), Sheikh Ali Sheikh, and Mevdud Sheikh continued to guide the people. After Mevdud Sheikh, the Sufi chain of Yassawiyya divides into two branches: the first one of them starts with Kemal Sheikh İkani and the other with Hadim Sheikh. The former branch continues after Kemal Sheikh İkani as follows: Sheikh Aliabadi (Seyyid Ahmed), Şemseddin Özgendi, Abdal Sheikh (Sheikh Uveys), Sheikh Abdulvasi' and Sheikh Abdulmuhaymin. It is known that Sheikh Abdulmuhaymin lived in Tashkent in the 16th century. Şemseddin Özgendi in this chain wrote hikmet genre poems by “Şems-i Âsî” pen name.

The other branch of Yassawiyya starting with Hadim Sheikh continued by being divided into two sub-branches: the first one continues through Hadim Sheikh's khalifas Sheikh Cemaleddin Kaşgarî Buhari, Süleyman Gaznavi, and Seyyid Mansur Belhi (d.965/1557) and reaches a Naqshibandi and Yassawi Sufi master Ahmed b. Mahmud Hazini who visited Istanbul during the Ottoman period. The books of Hazini are as follows: *Jawahir al-Abrar min Amwaj al-bihar*, *Manba' al-Abhar fi Riyaz al-Abrar*, *Hujjat al-Abrar*, *Tasalla al-Qulub*, *Jami' al-Murshidin* and *Diwan*. After Cemaleddin

Kâşgarî Buhârî, another subbranch in this chain continues through Sheikh Hudâydâd Buhârî Gazîregî (d. 939/1532), Mevlânâ Velî Kûh-i Zeri, Kâsım Şeyh Azîzân Kermînegî (d. 986/1578-79) and Pîrim Sheikh and then reaches Muhammed Alim Sıddîkî (d. 1043/1633) who is also known by the nickname Alim Sheikh (Scholar Sheikh). This sheikh provides important information about the Sufi masters of Yassawiyya starting from Akhmet Yassawi to his time in his Persian book titled *Lamahat min nafahat al-Quds*. Mevlânâ Muhammedî İmlâ (d. 1162/1749-1750) who adhered to Alim Sheikh's khalifa Mevlana Osman was a Sufi master authorized not only by Yassawiyya but also by Naqshibandiyya.

Muhammed Şerîf Buhârî (d. 1109/1697), one of Alim Sheikh's khalifas, not only provides proofs to show the lawfulness of open dhikr but also gives information about previous Sufi masters of Yassawiyya in his book *Hujjat al-Zakirin li Radd al-Munkirin*. He was a Sufi master authorized not only by Yassawiyya but also Naqshibandiyya. It is thought that he was the same person who wrote hikmet genre poems in Turkish by the pen name Kul Şerif. After his chain continues through Fethullah Azîzân and Lütfullah Azîzân and then reaches Şeyh Hudâydâd b. Taş Muhammed Buhârî (1216/1801). Turkish book titled *Bustanü'l-muhibbin* of Şeyh Hudâydâd, who penned many other books, is a source which consists of significant information about Yassawiyya Sufi manners and defends the lawfulness of open dhikr. His khalifa Ömer İşân was not only a follower of Yassawiyya but also Mujaddidiyya branch of Naqshibandi Order. Even though it was weakened and melted in Naqshibandiyya, Yassawiyya the chain of which is known and the trace of which can be followed until the 19th century becomes untraceable in the written sources after that date. At the end of the 19th century, it completely disappears after

Russians started to rule over Central Asia.

In addition to Yassawi Sufi masters mentioned above, there are other Yassawi followers about whom and whose Sufi chains we do not have much information in the sources. Some of them are Baba Maçin and Yaşlıg Yunus Ata two of the khalifas of Akhmet Yassawi; Otlug Yunus Ata Ismail Ata's disciple; Kusem Şeyh, Halil Ata and Pehlivan Ata who Bahaaddin Naqshiband met; K  k Ata who met with Emir Kul  l's son; Tonguz Sheikh from Turkistan; a Yassawi Sheikh known by the name T  rk  u Ata from Tashkent because he talked only in Turkish.

There were also people who did not take any Sufi training from a living Sheikh but claimed to have seen Akhmet Yassawi or another Sheikh from Yassawi chain in their dreams and become their khalifas by means of Uwaysi method. Seyyid Ahmed Be   r   (d. 868/1463) who lived near   hrisebz in the 15th century and was known by the name Hazret Be   r and Muhammed   er  f Buzurgv  r (d. 963/1556-57) who lived in the 16th century in East Turkistan and died Yarkend are some of those names. The life and narrations of Seyyid Ahmed Be   r   were compiled by N  s  r b. K  s  m T  rkist  n   in his Persian book titled He  t Had  ka or Had  iku'l-cin  n. The stories about Muhammed   er  f Buzurgv  r were on the other hand compiled in a Turkish book with anonymous writer which has the same title with Muhammed S  dd  k Zel  l  's poetic Turkish book Tezkire-i Muhammed   er  f Buzugv  r.

In some sources, it is claimed that Bira   b. Abra   S  f   who lived in Tatar and Bulgarian regions, H  seyin Beg who had a grave near Ufa, Av  sar Baba who had a tomb in the city of Niyazabad Azerbaijan and G  zl   Ata who lived in Turkmenistan were Yassawi Sufi masters of dervishes.

Even though Hacı Bektâş-ı Velî, an Anatolian Sufi, is directly or indirectly shown as one of the khalifas of Akhmet Yassawi in Vilâyetnâme, which is thought to have been written at the end of 15th century, it is clearly shown in earlier sources such as Eflâkî's Menâkıbü'l-ârifin written in the 14th century and Âşıkpaşazâde's Târih written in 15th century that Hacı Bektâş-ı Velî that he was a khalifa of Baba Ilyâs-ı Horasânî, a sheikh of Vefaiyye order and known by the nickname Baba Rasûl. Geyikli Baba and Emirci Sultan (Emîr-i Çîn Osman), who are claimed to be Yassawi dervishes in Evliyâ Çelebi's Seyâhatnâme written in the 17th century, are stated among prominent khalifas of Baba Ilyâs a Sufi master of Vefaiyye order in earlier and trusted sources like Elvan Çelebi's Menâkıbü'l-kudsiyye and Âşıkpaşazâde's Târih. Showing some members of Vefaiyye as the members of Yassawiyya in some later sources with doubtful reliability like Vilâyetnâme and Seyâhatnâme should be directly related to social psychology developed as a result of uprising against Anatolian Seljukids started by Baba Ilyâs-ı Horasânî a Sufi master of Vefaiyye order in the 13th century. After this uprising known as Babais Rebellion was suppressed by the state, many Sufis from Vefaiyya order, especially those connected to Babais, should have kept the name of their tariqah secret and claimed that they were the followers of Yassawiyya in order to avoid to be blamed for uprising. In the following centuries, such claims were recorded in books like Vilâyetnâme and Seyâhatnâme. This is why without having trustworthy sources and original books on Sufi chains (silsilename), it is very difficult to speak about the existence of Yassawiyya in Anatolia and the Balkan. The connection and Kirghiz regions, with Yassawiyya could not be of Laçis and Saçlı İşâns, who were seen at the end proven, either. They should be the last members of of 19th century in Fergana valley in Central Asia Central Asian Kalenderis.

Sufi Training in Yassawi Sufi Order

Intisab

It means to enter the path of Sufism and adhere to it. The mystical training in Sufism begins with intisab. According to the information provided by Khoca Ishaq b. Ismail Ata in his book *Hadikat al-Arifin* written in the 14th century in Chagatai Turkish, the ceremony of intisab in Yassawiyya was performed as follows. Sheikh would hold the candidate's hand and advise him to repent and turn to Allah by reciting the following invocation of repentance three times: "Astaghfirullah alladhi la ilaha illa Hu al-Hayya al-Qayyum wa as'aluhu't-tawbah." Then he would take a pair of scissors and recite the verse "Ya ayyuhalladhina amanu tubu ilallahi tawbatan nasuha (O you who believe! Turn to Allah a sincere turning) (al-Tahrim, 66: 8) and then cut a few hairs from right, left, and middle parts of the disciple's head. Cutting hair symbolizes that the disciple is required to cut the love for this world and the other worldly things out of his heart and turn himself to spirituality. After that, Sufi master would advise the disciple to perform voluntary prayers, to remember God

continuously, and not to do anything without getting permission from the master first.

Dhikr

The ceremony of dhikr (remembering and chanting the names of God) performed out loud in congregation in the Order of Yassawiyya is called dhikr erre, which means in Persian “dhikr ceremony of the saw.” This is because at the proceeding stages of the ceremony, the words disappear and only a sound similar to a saw comes out of disciple’s throat. It is reported that a Yassawi Sufi master Ismail Ata who lived at the end of the 13th and at beginning of the 14th centuries said about dhikr that: “Just as an ironsmith heats and forges the iron by a hammer, dervish should forge and purify his heart by the hammer of “hu” dhikr (by chanting “hu”).” After advising his disciples to perform dhikr, Ismail Ata used to tell them “O Dervish! We have become brothers in Sufi order (tariqah). Accept my advice. Think this world as a green dome. Imagine that there is only you and the Truth the Almighty in this universe. You should remember Him so much that you forget yourself and leave only the Truth the Almighty.” Khoca Ishaq b. Ismail Ata says that every Sufi master and spiritual guide would prefer one of the names of God for dhikr. For instance, Khoca Akhmet Yassawi used to advise the names “Allah” and “Hu” to his disciples, while Ismail Ata used to prefer performing dhikr by the name “Hu.”

In an anonymous Chagatai Turkish book titled Risale-i Zikr-i Hazret-i Sultân al-arifin, it is stated that there were six types of dhikr in Yassawi Order: 1. Dhikr Ism-i Dhat: It is the remembrance



(chanting) of the proper name of God i.e. “Allah.” This dhikr is performed by the recitation and chanting the words, “Allah Hu, Allah Hu, Ya Hu, Allah Hu.” 2. Dhikrism-i Sifat: It is the dhikr performed by saying “Hay ah, Hay ah.” This dhikr is performed following the noon prayer and in a standing position (qiyami). When saying “Hay” and “ah,” the five fingers are closed. 3. Dhik-i Dusere: It is the type of dhikr performed by saying “Hay, ah, Allah, Hay, Hu” and “Hay, Hayyan, Hu Allah; Hay, Hayyan, Hu Allah.” 4. Dhikr-i Hu: It is the dhikr performed by saying “Hu, Hu, Hu Allah; Hu, Hu, Hu Allah.” 5. Dhikr-i Chayqun: it means to use an instrument like a rattle and make a chak chak sound to keep the rhythm, balance, and music together in harmony during dhikr. It is performed in the form of “Hu (chak), Hu (chak).” 6. Chahar darb: It is the dhikr performed by saying “Hay, ah ah ah, Hay, Hu; Hay, ah ah, ah, Hay, Hu.” In addition these six types of dhikr methods, there is also the method of “dhikr-i kebûter” (dove dhikr) performed by saying “Hu, Hu.”

Khalwat

It means spiritual retreat carried out by a dervish for a certain time to perform acts of worship and to contemplate. Khalwat is an important element in Yassawi Sufi training. There are some traditional rules and ceremony of khalwat in Yassawi Sufi Order. According to the information provided by Khazini in his book *Jawahir al-Abrar*, contrary to the common practice khalwat in Yassawi Order was done in groups. Adherents who will retreat for spiritual improvement start fasting the day before khalwat. Likewise, the day before khalwat, disciples increase their dhikr and say “Allahu

Akbar” after the Dawn Prayer. The same day after the late afternoon prayer (Asr Prayer), all of the holes in the khalwat place are closed and disciples keep themselves busy with repentance and dhikr until sunset. After evening prayer, some warm water was brought and dervishes broke their fasting with it and they did not get any more water after that. Then, they were served the soup of khalwat made from dark millet. After those who were in khalwat drank their soup, they might have a small water melon or ayran (yoghurt mixed with water) to satisfy their thirst. After dinner, a chapter of the Qur’an or some verses from it were recited. Dervishes would then stand up, form a row, and say Allahu Akbar three times. After that, they would stay awake until mid-night and keep themselves busy with dhikr. Meanwhile, they would chant hymns called “hikmet.” After that, they would have a haircut and say Allahu Akbar four times to each direction of the room. After that, they would continue to dhikr. After putting the candles out, they would rest for a few hours and relate their dreams to the master for his interpretation.

In this way, khalwat would continue for forty days and nights. At the end of the fortieth day, those who worked in the kitchen would leave the khalwat place before the rest of the dervishes and slaughter some animals. It was a tradition to bury the blood and bones of the sacrificed animals. Kebab made from the neck of the sacrificed animals would be served together with a cold drink to those who had been in khalwat. In that night, dervishes would rest in their homes and, the next day at Dawn Prayer, it was announced along with invocations and dhikr that the khalwat period was completely ended.

Sohbah (Talk - Preaching)

In order to express the significance of Sufi and moral preaching, some Yassawi masters said that “One can make up a missed ritual prayer but there is no making up of missed preaching.” It has been believed that heedless people and even the belongings of heedless people would break the state of spiritual tranquility of the Sufis. According to a narration, when Khoca Akhmet Yassawi did not achieve the spiritual power and tranquility in his talks, he told his adherents to search the lodge. After searching the lodge, they found a heedless man had forgotten his staff in the lodge. Not until they took the staff out of the lodge, did they have a spiritually tranquil sohbah.

Khilafah (Succession)

A dervish who completes his Sufi training receives the authorization to guide people (ijazah) and becomes a successor. As a symbol of khilafah and ijazah in Yassawi Order, a staff would be gifted by the master to his disciple who completed his training. Just as a shepherd protects his herd from wolves by his staff, it was expected from a khalifah to educate his disciples and protect them from the traps of carnal self. It would be regarded inappropriate to give khilafah to a disciple who did not complete all the stages of his training. After completing all stages of his training, sometimes a basket would be hung on the disciple's neck and he was asked to panhandle for a while in order to understand whether he still had arrogance left in him or not. Those who received the staff of khilafah were expected to have high morals and not to forget Khoca Akhmet Yassawi in their prayers.

Service

The third chapter of Khoca Ishaq b. Ismail Ata's *Hadikat al-Arifin* is about Sufi master and being a Sufi master. In that chapter, there are statements like "being a Sufi master means to invite people to the Truth," and "being a Sufi master means to be compassionate." When Ismail Ata was asked, "How many paths are there which take the people to the Truth the Exalted?" He gave the following response: "As many as the number of atoms of the beings, but none of them are as close and short as to take care of a believer's need and be beneficial to him."

In conclusion, Khoca Akhmet Yassawi was a friend of Allah who made great contributions to the spread of Islam, morality, and spirituality throughout Central Asia by his poems, ideas, and books. His poems in the form of hikmets might have reached Asia Minor in such a short time that Yunus Emre's poem with the reprise "You're the one I need, you're the one I crave" is like a repetition of Yassawi's poem "Menge sen ok kerek sen" (You are the only One whom I need) in meaning and form. It is known that poems from *Divan-ı Hikmet* used to be recited in the form of hymns in Uzbek lodges of the Naqshi Sufi Order during the Ottoman period. In the final period of Ottoman State, some hikmets were translated from Chagatai Turkish to Ottoman Turkish by Hacı Hasan Şükrü Efendi (d. 1327/1909), one of the Naqshi – Khalidi Sufi masters and published with the title *Tercüme-i Dîvân-ı Ahmed-i Yesevî* (Istanbul 1327/1909). All these prove that Khoca Akhmet Yassawi has not been forgotten for centuries and his views have been still influential in the lands thousands of kilometers away from Central Asia.

Akhmet Yassawi's hikmet style poems not only echo for centuries over the Kazakh steppes but also are repeated in the Kirghiz tents. Uzbeks call those who recite Yassawi hikmets in coffee houses as "Yesevihan." Those hikmets are recited in Fergana Valley especially among the women. It is known that the Kirghiz read Bakirgan Kitabı (the Book of Bakirgan), which consists of Divan-ı Hikmet and poems of Hakim Ata, to their children. The belief that Akhmet Yassawi will help the Kirghiz in the Hereafter shows Yassawiyya's effect on Kirghiz people. Today the fact that newly wedded couples in the city of Turkistan (formerly known as Yasi) visit and pray at Akhmet Yassawi's tomb is a manifestation of the power of those people of heart's influence, which goes beyond centuries.

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Hikmets

A decorative flourish consisting of a thin, curved line that ends in a small, five-petaled flower with a dark center. The flourish is positioned to the right of the word "Hikmets".

۱
عشقنک قیلدي شیدا مینی جمله عالم بیلدي مینی
قایغوم سینسین تونی کونی مینکا سینوق کرکسن
اوچماخ کرم جولان قیلام نه حورلارغه نظر قیلام
آنی مونی مین نه قیلام مینکا سینوق کرکسن

۲
قول خواجه احمد زاهد بوله عاشق بولکیل
بو یول لارده بی باک یورمه صادق بولکیل
لیل مجنون فرهاد شیرین وامق بولکیل
عاشق بولمای حق دیدارین کورسه بولماس

۳
اون سیکیز مینک عالمغه سرور بولغان محمد
اوتوز اوچ مینک اصحابغه رهبر بولغان محمد
یلانکاج آچلیقغه قناعت لیغ محمد
عاصی جانی امتغه شفاعت لیغ محمد

۴
هر کیم امت من دیسه رسول ایشین قویمسه
شفاعت کونی بولسه محروم قویمس محمد
تنکری تعالی سوزین رسول الله سنتین
اینانماکان امتین امت دیمس محمد

1

*Your love has made me crazy, now everyone knows me
Day and night, all I think about is You; You are the only One I need
Why should I go to Paradise, why should I look at the hours?
Why should I care for this and that, you are the only One whom I need.*

2

*O Slave Khoca Akhmet! Do not be aesthetic; but be a lover
Do not walk adrift on this path; but be sincere
Be Leyla, be Mecnun, be Ferhad, be Şirin, be Vamik
Only until one becomes a lover, would he not see the beauty of God.*

3

*Muhammad, who is the leader of eighteen thousand universes
Muhammad, who is the guide of thirty three thousand Companions
Muhammad, who is abstinent before poverty and hunger
Muhammad, who intercedes for his disobedient nation*

4

*Whoever says "I am from his nation" and does not stray from his path
Muhammad does not abandon him on the day of intercession
Muhammad do not call those who do not believe "my nation"
In the Words of Allah the Exalted, in the sayings of His Messenger.*

۵
بیزدن درود بسیار یا مصطفی محمد
تحيات بي شمار یا مصطفی محمد
امتیدین بولغانلار شفاعتین قولغانلار
اهل بهشت بولغانلار یا مصطفی محمد

۶
کورکان زمان اینانکان ابابکر صديق دور
اوستون يولوب تيانکان ابابکر صديق دور
ايکنچي سي يار بولغان عدالت لیغ عمر دور
مؤمن لیغده يار بولغان عدالت لیغ عمر دور

۷
اوچونچي دوستي يار بولغان عثمان با حیا دور
هر نفسده يار بولغان عثمان با حیا دور
تورتونچي سي يار بولغان شیر خدا علي دور
هم معراجده يار بولغان شیر خدا علي دور

۸
قیده کورسنگ کونکلي سنوق مرهم بولغیل
انداغ مظلوم يولده قالسه همدم بولغیل
روز محشر درکاهي کا محرم بولغیل
ما و من لیک خلا یقدن قاچتیم منا

5

*Many peace and blessings be upon you from us, O Mustafa Muhammad!
Endless praises to you, O Mustafa Muhammad!
Those who are from your nation, those who are blessed with your intercession
Become the dwellers of Paradise, O Mustafa Muhammad!*

6

*Abu Bakr al-Siddiq is the one who believes when he observes
Abu Bakr al-Siddiq is the one who endures while he precedes
The second friend is Omar who is Just
Omar the Just is the one who is the friend in faith*

7

*The third friend is Uthman the Modest
Uthman the Modest is a friend in every single breath
The fourth friend is Ali, the lion of Allah
Ali, the lion of Allah, is the friend during the Ascension.*

8

*Wherever you see someone with broken heart, fix his wounds
If the oppressed becomes stranded on his way, be a companion to him
Be near to your convent on Judgment Day
I avoided the arrogant, selfish people.*

۹

غریب فقیر یتیم لارنی رسول سوردی
اوشال تونی معراج چیقیب دیدار کوردی
قایتیب توشوب غریب فقیر حالین سوردی
غریب لارنی ایزین ایزلاب توشتوم منا

۱۰

سنت ایرمیش کافر بولسه بیرمه آزار
کونکلی قاتیغ دل آزاردین خدا بیزار
الله حق آنداغ قل غه سَجین طیار
دانا لاردین ایشتیب بو سوز ایدیم منا

۱۱

ای کونکل قیلدینک کناه هرکز پشیمان بولمادینک
صوفی مین دیب لاف اوروب طالب جانان بولمادینک
حیف عمرونک اوتی بیر لحظه کریان بولمادینک
صوفی نقش بولدونک ولی هرکز مسلمان بولمادینک

۱۲

بیلمادیلار ملالار انا الحق فی معنی سین
قال اهلی کا حال علمین حق کورمدی مناسب
روایت لار بیتیلدی حالین آنی بیلمادی
منصور دیک اولیانی قویدیلار دارغه آسیب

9

*Allah's Messenger asked about the poor, the helpless, and the orphans
On that night, he ascended to the heavens and saw Allah's beauty
When he returned, he asked about the state of the poor
I descended searching for the traces of the helpless.*

10

*Do not harm anybody even if he is an unbeliever, which is the custom of the Prophet,
Even Allah complains about the cold-hearted and the breakers of hearts
For whom Sijjin (Hell) is ready, as Allah is the witness
I narrated these words having heard them from the wise.*

11

*O heart! You have sinned but never regretted
You have said that you are a Sufi, but never searched for Allah
Alas! Your life has passed you by but you have cried not even a moment
You have appeared to be a Sufi but never become a real Muslim.*

12

*Mullas have not understood the real meaning of "Ana al-Haqq."
Truth the Almighty has not blessed the people of speech and appearance
with an understanding of the spiritual states.
Stories were written, nobody understood his state.
They hung at the gallows a friend of Allah like Hallaj al-Mansur*



۱۳

عالم مین دیب کتاب اوقور معنی اوقماس
کوب آیت نینک معنی سینی هرکز بیلماس
تکبر من من لیکنی دینی توتماس
عالم ایرماس جاهل تورور دوستلاریم

۱۴

ارادت سیز اجازت سیز مرشد بولماس
طریقتنینک یول لارینی هرکز بیلماس
مبتدع دور ارادت کا لایق ایرماس
آنداغ لاردین یراغ یراغ قاچماق کیراک

۱۵

بیشک بیلنک بو دنیا برچه خلقدین اوتارا
اینانمکیل مالینکا بر کون قولدین کیتارا
آتا آنا قرینداش قیان کیتی فکر قیل
تورت آیاغلیغ چوبین آط بر کون سنکا یتارا

۱۶

ای دوستلاریم اولسام مین بیلمام که حالیم نه بولور
کور که کیریب یاتسام مین بیلمام که حالیم نه بولور
ایلتیب لحدکا قویسه لار ارقه غه باقمای یانسه لار
سوروغ سؤالیم سورسه لار بلمام که حالیم نه بولور
ای قول احمد سین بوکون قیلغیل عبادت تون کون
دیما کیل عمروم دور اوزون بیلمام که حالیم نه بولور

13

*He says, "I am a scholar," and reads books, but does not read spirituality
He does not know the meaning of many verses
His arrogance and egoism do not conform to the religion
My dear friends! He is not a scholar, but rather an ignoramus*

14

*Without being a disciple and receiving a certificate, one cannot be a Sufi master
Those people shall never know the ways of the Sufi order
They are innovators and do not deserve to be adhered to
It is necessary to flee from them.*

15

*See! You should know that this world passes all people by
Do not trust your wealth. See! You will lose it one day,
Think! Where did your father, mother, siblings go?
See! The four legged wooden horse (or coffin) will suffice you one day.*

16

*My friends! When I die, what shall happen to me?
When I enter a grave, what shall happen to me?
When they take me to the grave and return without looking behind
When they question me, I do not know what shall happen to me.
O Slave Akhmet! Worship now day and night,
Do not say my life is long. I do not know what shall happen to me.*

۱۷

هو حلقه سي قورولدي اي درويشلار كيلينكلار
حق سفره سي يايلدي آندين اولوش آلينكلار
قال علمني اوقوبان حال علمي كا ييتيبان
يوقلوق ايچره ياتيبان بارليقلار دين آلينكلار

۱۸

نه خوش تاتليق حق يادي سحر وقتي بولغانده
بالدين سچوك هو آتي سحر وقتي بولغانده
سحر وقتي تورغانلار جانين فدا قيلغانلار
عشق اوتيده كويكانلار سحر وقتي بولغانده

۱۹

عاصي جافي قلونك كيلدي دركاهنك كا
قولوم توتوب يولغه سالكيل انت الهادي
ايركليك قادر ييغلاب كيلديم باركاهنك كا
قولوم توتوب يولغه سالكيل انت الهادي

۲۰

كناهم باره باره حدين آشتي
قيامت كون ميني شرمنده قيلمه
باشيم ياستوقده و جانيم كيترده
تنيم باريب لحد ايچره يتارده
صراط اتليق كذاركاهدين اوتارده
قيامت كون ميني شرمنده قيلمه

17

*O dervishes! Come and join! The circle of remembrance of Allah has been established,
The table of Allah has been laid, benefit from it,
By studying the external sciences, by achieving the internal sciences
By passing from the ego, by reaching the non-existence. Acquire the spiritual existence.*

18

*How wonderful the remembrance of Allah the Almighty becomes at dawn,
It is sweeter than honey to remember Allah by saying "Hu",
Those who wake up at dawn, those who sacrifice their lives (comfort)
Are burned by the fire of love at dawn*

19

*Your disobedient and cruel slave has come to Your gate,
Hold my hand, lead me to the straight path. You are the Guide,
O Omnipotent and All-Powerful Allah! I came to Your presence
Hold my hand, lead me to the straight path. You are the Guide.*

20

*My sins increased and increased and exceeded the limits,
Dear Allah! Please do not make me ashamed on Judgment Day
When my head is on the pillow about to give my last breath
When my body is lying in the grave,
When passing over the bridge called sirat
Dear Allah! Please do not make me ashamed on Judgment Day*



۲۱

خوش قدر تلخی پروردگار بپر و باریم
قولوم توتوب یولغه سالکیل انت الهادی
ذاتی اولوغ رحمن ای کام هم جباریم
قولوم توتوب یولغه سالکیل انت الهادی

۲۲

انت الهادی انت الحق نی ذکر ی دلده
بیلماس نادان ذکرین ای تیپ ظاهر تیله
مین مین دیکان شیخ زمان آب و گیلده
قولوم توتوب یولغه سالکیل انت الهادی

۲۳

انت الهادی انت الحق نی ذکر ی اولوغ
حق ذکرینی ورد ایلا کان کونکی سنوغ
ورد ایلامای شیخ مین دیسه جایی تموغ
قولوم توتوب یولغه سالکیل انت الهادی

۲۴

راحت تاشلاب جان محنتین خوشلا کانلار
سحرلارده جانین قیناب اشلا کانلار
های هوس ما و مین نی تاشلا کانلار
چین عاشق دور هرکز آنی یالغانی یوق

21

*My Good All-Powerful Creator, Who exists and is One,
Hold my hand, lead me to the straight path. You are the Guide,
My dear Exalted, All-Compassionate Lord, Who is the Irresistible,
Hold my hand, lead me to the straight path. You are the Guide.*

22

*"Anta al-Hâdî Anta al-Haqq" is a remembrance in the heart,
The ignorant remember Allah with their tongue but do not know what they say
Today's Sufi master who boasts by saying "I", "I" remains in a body of water and dust
Hold my hand, lead me to the straight path. You are the Guide.*

23

*Anta al Hadi Anta al- Haqq is a great remembrance
The one who constantly repeats the remembrance of Allah shall have a broken (modest) heart
If he does not remember and say I am "a Sufi master," Hell will be his dwelling
Hold my hand, lead me to the straight path. You are the Guide..*

24

*Those who leave comfort and like hardship
Those who are enthused and get carried away at dawn
Those who leave empty whims and arrogance
Are the true lovers who never lie.*

۲۵

عشق در دیني بی درد لارکا ایتیب بولماس
بو یول لارنی عقبه سی کوب اوتوب بولماس
عشق کوهرین هر نامردکا ساتیب بولماس
بی خبر لار عشق قدرینی بیلکانی یوق

۲۶

عشقه توشتونک اوتقه توشتونک کو یوب اولدونک
پروانه دیک جان دین کیچیب اخکر بولدونک
دردکا تولدونک غمکا تولدونک تیلبه بولدونک
عشق در دیني سورسنگ هرکز درماني یوق

۲۷

زاهد بوله عابد بوله عاشق بولکیل
محنت تار تیب عشق یولیده صادق بولکیل
نفسنی تیغیب درکاهی غه لایق بولکیل
عشق سیز لارنی هم جانی یوق ایمانی یوق

۲۸

اولوغ کیچیک یارانلاردین ادب کیتی
قیز و ضعیف جوانلاردین حیا کیتی
الحیاء من الایمان دیب رسول ایتی
حیاسیز قوم عجایب لار بولدی دوستلار

25

*To those who are untroubled, it would not be appropriate to tell the pain of love
Obstacles on this path are many, it would be impossible to pass them
It would not be appropriate to sell the jewel of love to those who are vile
There is no one among the heedless who knows the true value of love.*

26

*You fall in love, you fall into fire, you are burned, and die
Transcending life, you become an ember like a butterfly
Filled with pain and suffering, you become insane
If you ask about the pain of love, it, by no means, has a remedy.*

27

*Do not be an ascetic, do not be pious; be a lover,
Suffer and be faithful on the path of love,
Leave your inner self and be worthy of Allah's presence,
Those who are not a lover have neither love nor faith.*

28

*Manners are lost for our friends, young and old
Modesty is gone from the youth, boys and girls
"Modesty is from faith" said the Messenger
Community without manners has become so strange, O friends!*



۲۹

عاقل ایرسنگ غریب لار نی کونکلین آوله
مصطفی دیک ایل نی کیزیب یتیم کاوله
دنیا پرست ناجنس لار دین بویون تاوله
بویون تاو لایب دریا بولوب تاشتیم منا

۳۰

غریب فقیر یتیم لار نی هر کیم سورار
راضی بولور اول بنده دین پروردکار
ای بی خبر سن بیر سبب اوزی اسرار
حق مصطفی پندین ایشتیب ایدیم منا

۳۱

محمد ایدیلار هر کیم یتیم دور
بیلینک لار اول مینی خاص امتیم دور
یتیم نی کورسنگیز آغریتمنکیز لار
غریب نی کورسنگیز داغ ایتمنکیز لار

۳۲

تونلار یاتیب ایومس تلاوت لیغ محمد
غریب بیرله یتیم غه مروت لیغ محمد
یول دین آزغان گمراه غه هدایت لیغ محمد
مهم توشسه هر کیمکا کفایت لیغ محمد

29

*If you are smart, gain the hearts of the helpless,
Like Mustafa, travel the land and search for the orphans,
Avoid the ignoble who worship the world
Avoiding them, I have turned into a sea and flooded.*

30

*Whoever asks about the helpless, needy, and orphans,
With them Allah the Almighty becomes pleased,
O Heedless! Be the means, Allah the Almighty protects them,
Listening to Mustafa's advice, I delivered it (the message) to you.*

31

*Muhammad said, "Whoever is an orphan,
Know that they are special ones in my nation."
When you see the orphans, do not harm them.
When you see the helpless, do not keep them waiting.*

32

*Chanting (the Holy Book), Muhammad stayed awake at nights.
For the helpless and the orphan, Muhammad was generous.
For those who went astray, Muhammad became a guide.
For all those who were in need, Muhammad was sufficient.*



۳۳

توني کوني اوخلاماي هو ذکريني ايتقانلار
ملانکلار همراهي عرشي اوستيده کوردوم
خير سخا قيلغانلار يتيم کونکلين آغانلار
چهار يارلار همراهي کوثر لبندہ کوردوم

۳۴

اهل دنيا خلقمیزده سخاوت يوق
پادشاهلارده وزيرلارده عدالت يوق
درويشلارني دعاسيده اجابت يوق
تورلوک بلا خلق اوستيغه ياغدي دوستلار

۳۵

رسول ايدي صحابهلار بحيل بولونک
آخرتقه اولاندوق سيزانوق بيلينک
روزه توتونک نماز اوقونک زکوة بيرينک
جهنمدين اوزني آزاد قيلماق اوچون

۳۶

بعضي کيشي نماز قدرين قاچان بيلور
هر نمازده ايمان باشدين تازه بولور
صلوة ديسه غافل باشين بورکاب اوپور
غافل ليق دين عمرين ييل کا ساتار بولغاي

33

*I saw those who stay awake day and night to chant "Hu"
As the companions of angels above the Throne
I saw those who show generosity and placate the orphan
As the companions of Çehâr-yârın (the Four Caliphs) by the Kawthar fountain.*

34

*Our people of the world have no generosity
Sultans and viziers have no justice
Prayers of the dervishes are not accepted
Dear Friends! Many a disaster befell the people.*

35

*The Messenger said, "O Companions! Forgive your rights;
Know it well that we are on our way to the Hereafter;
Fast, perform your prayers, and give alms
In order to save yourselves from the Hell-fire."*

36

*How do some people know the value of prayer?
Because, faith renews itself with every prayer,
The heedless man turns his head and sleeps when "come to the prayer" is announced
Because of heedlessness, he gives his life to the wind, he wastes it.*

۳۷

بو يول لارده خارليق زارليق درکار ایرمیش
تسبیح تهلیل روزه نماز بیکار ایرمیش
یالغانچیدین خدا رسول بیزار ایرمیش
یالغان نماز ریالارنی تاشلاسام مین

۳۸

چین کونکلده نماز قیلغیل خدا بیلسون
خلق ایچنده رسوا بولغیل عالم کولسون
تفرق صفت خارلیق تارتقیل نفسنک اولسون
همت بیرسنگ نفسیم ییغیب یغلاسام مین

۳۹

روژه توتوب نماز اوقوب توبه قیلغان
سحر توروب الله تیو قولوق قیلغان
مشایخ لار خدمتی نی تمام قیلغان
آنداغ قول لار حق دیدارین کورار ایرمیش

۴۰

الكذاب لا امتي ديدى بيلينك محمد
يالغانچي لار قومي ني امت ديمس محمد
توغري يوركان قوليني حقني ايزلاب يولي ني
راست يوركان قوليني امت ديكاي محمد

37

*On this path, one needs to cry and be modest
Otherwise, sending blessings, saying praises, fasting and performing prayers are of no use
Allah and His Messenger complain about the liar
I should give up fake prayers and hypocrisy.*

38

*Perform your prayer with a sincere heart so that Allah knows it
Get yourself publicly disgraced so that people laugh at you
Be humble like the earth so that your carnal self dies
Help me so that I can beat my carnal self and cry.*

39

*Those who fast, perform prayers, and repent
Wake up at dawn, remember, and worship Allah
Serve their master and complete the path.
Such servants will see the beauty of Allah.*

40

*Know that "liars are not from my nation," said Muhammad.
Muhammad shall not address the lying people as "my nation."
Those who are righteous and search for the straight path,
Those who walk on the straight path, Muhammad will address them as "my nation".*

۴۱

غافل لارکا دنیا کیراک عاقل لارغه عقی کیراک
واعظ لارغه منبر کیراک مینکا سینوق کرکسن
خواجه احمد منم آتم تونی کونی ینار اوتم
ایکی جهانده امیدیم مینکا سینوق کرکسن

۴۲

تعالی الله عاشق لارکا بیردی عشقین
شاگر بولوب اورتاب یانیب کویدوم منا
ایکی عالم کوزلا ریمغه خشخاش دانه
کورونمندی یالغوز حقنی سویدوم منا

۴۳

قل هو الله سبحان الله دین قمچی سی
روزه نماز تسبیح تهلیل حق ایلچی سی
پیر مغان طالب لارنی یول باشچی سی
قولوم توتوب یولغه سالکیل انت الهادی

۴۴

پیر مغان نظر قیلسه بیرکای دوا
های هوس ما و من لیک بولغای ادا
آندین سونکره شیطان لعین سیندین جدا
تار لحدده ایمان برلان یاتی بولغای

41

*The heedless people need this world, the smart ones need the hereafter
The preachers need a pulpit, but I only need You (O Allah)
My name is Khoca Akhmet. Day and night a fire burns in me
You are my hope in both worlds; You are the only thing that I need.*

42

*Allah the Almighty bestowed His love on the lovers
Praising Him, I am burned and consumed with His love
Two worlds were not even as big as a poppy seed
Seen in my eyes, I have only loved the Truth.*

43

*"Qul huwa Allah, Subhân Allah" are the stimulants of religion,
Fasting, Prayer, Praising, Saying La ilaha illa Allah are the messengers of the Almighty
The perfect master is the leader of the disciples
Hold my hand and guide me to the path, "Anta al-Hâdi" (You are the Guide).*

44

*If the spiritual master looks at a thing, he heals it.
Desires, whims, and arrogance disappears.
Then, the accursed Satan avoids you,
Thanks to faith, it will be possible to lie in the small grave.*

۴۵

اون سيڪز مينڪ عالمده حيران بولغان عاشقلار
تابماي معشوق چراغين سرسان بولغان عاشقلار
هردم باشي اورگولوب كوزي حلقه تيلمروب
هو هو تيو جورگولوب كريان بولغان عاشقلار

۴۶

كويوب يانوب كل بولغان عشقيده بلبل بولغان
كيمني كورسه قول بولغان مردان بولغان عاشقلار
يول اوستيده خاك بولغان سينه لاري چاك بولغان
ذكرين ايتيب پاك بولغان نالان بولغان عاشقلار

۴۷

عزت اكرام قرآن ني بجا كيلتورمسام
بي ادب ليك بي اباليغ ميندين اوتسه عفو قيل
حضرتينكده من كيي قولني خطاسي كوب ايروور
رو سياه ليك هر خطالار ميندين اوتسه عفو قيل

۴۸

بهشت دوزخ تلاشور تلاشمقده بيان بار
دوزخ ايتور من آرتوق منده فرعون هامان بار
بهشت ايتور نه ديرسين سؤزني بيلماي ايتورسين
سينده فرعون بولسه منده يوسف كنعان بار

45

*Lovers who are astonished in the eighteen thousand universes
Lovers who could not find the light of the beloved and got confused
Always feeling dizzy, turning their gaze to the people
Burned by the chant "Hu, Hu," lovers who cry.*

46

*Lovers who are burned and turned into ashes, and become nightingales with Your love
Lovers who turn into brave slaves in the presence of anyone they meet
Lovers who become the dust on the path, who tear their hearts out
Lovers who remember You and purify themselves, lovers who cry and wail.*

47

*If I am not able to fulfill the blessings of the Qur'an,
If bad manners and foolishness derive from me, please forgive me
A servant like me has many mistakes in Your presence
Whatever mistakes and shameful acts I have committed, please forgive me.*

48

*Hell and Paradise argue, there is a declaration in the argument,
Hell says, "I am superior for I host the Pharaoh Haman"
Paradise says, "What are you saying? You do not know what you say
If you have the Pharaoh, I host Joseph of Canaan."*

٤٩

دوزخ ایتور من آرتوق بخیل قول لار منده بار
بخیل لارنی بویینی ده اوتلوغ زنجیر کشان بار
بهشت ایتور من آرتوق پیغمبر لار منده بار
پیغمبر لار آلدیده کوثر حور و غلمان بار

٥٠

دوزخ ایتور من آرتوق ترسا جهود منده بار
جهود ترسا آلدیده تورلوک عذاب سوزان بار
بهشت ایتور من آرتوق مؤمن قول لار منده بار
مؤمن لارنی آلدیده تورلوک نعمت الوان بار

٥١

دوزخ ایتور من آرتوق ظالم قول لار منده بار
ظالم لارکا بیروورکا زهر زقوم چندان بار
بهشت ایتور من آرتوق عالم قول لار منده بار
عالم لارنی کونکلی ده آیت حدیث قرآن بار

٥٢

دوزخ ایتور من آرتوق منافق لار منده بار
منافق لار بویینی ده اوتدین اشکل کشان بار
بهشت ایتور من آرتوق ذاکر قول لار منده بار
ذاکر لارنی کونکلی ده ذکر اللهی سبحان بار

49

*Hell says "I am superior for I host the stingy servants;
The stingy have burning collars of iron chains around their necks."
Paradise says, "I am superior for I host the prophets
Before the prophets is the fountain of Kawthar, male and female servants."*

50

*Hell says, "I am superior for I host the Christians, the Jews;
Before the Christians and Jews await various types of burning torments."
Paradise says, "I am superior for I host the believing servants
Before the believers await manifold blessings."*

51

*Hell says, "I am superior for I host the oppressor servants;
For the oppressors are many types of poisons and unpleasant foods."
Paradise says, "I am superior for I host the scholarly servants.
In the hearts of scholar are the verses, hadiths, and the Qur'an."*

52

*Hell says, "I am superior for I host the hypocrites.
The hypocrites have collars of burning chains around their necks."
Paradise says, "I am superior for I host the remembering servants.
In the hearts of the remembering servants are the chants of the Truth of the Almighty."*

۵۳

دوزخ ایتور من ارتوق بی نمازلار منده بار
بی نمازلار بویینی ده ییلان بیلان چیان بار
بهشت ایتور من آرتوق دیدار کورمک منده بار
دیدارینی کورساتورغه رحیم آتلیغ رحمن بار
دوزخ انده تیک توردي بهشت عذرینی ایدی
قول خواجه احمد نه بیلدی بیلدور کوچی یزدان بار

۵۴

دنیا اوچون غم یمه حقدین اوزکافی دیمه
کشی مالی فی یمه صراط اوزره توتارا
اهل عیال قرینداش هیچکیم بولمایدور یولداش
مردانه بول غریب باش عمرینک یلدیك اوتارا

۵۵

کونکل بیرمای دنیاغه شروع قیلمای حرامغه
حقنی سویکان عاشقلار خلایق دین کیچمیشلار
حرام یکان حاکملار رشوت آلیب یکانلار
اوز بارماقین تیشلابان قورقوب توروب قالمیشلار

۵۶

عمریم آخر بولغانده نه قیلغایمن خدایا
جان آلوچی کیلکاندا نه قیلغایمن خدایا
جان بیرمک فی وهمدین عزازیل فی زخمی دین
شفقت بولسه سندین نه قیلغایمن خدایا

53

*Hell says, "I am superior for I host those who do not perform heir prayers
Around their necks are snakes and centipedes."*

*Paradise says, "I am superior for seeing the beauty of God in me
To show His beauty, there is the Beneficent, the Merciful."*

*Hell stopped there and apologized to Paradise,
What the slave Khoca knows is that there is Allah Who lets him know."*

54

*Do not consume the wealth of this world; Say nothing but the truth,
Do not consume the rights of others for it would hold you over sirat!
Nobody, neither family nor sibling, would become a companion
Be brave, be a stranger, your lifetime will pass like the wind."*

55

*They do not fall in love with wealth, nor incline to the unlawful
The lovers of the Truth renounce being among people
Judges who consume the unlawful, those who accept bribes,
Biting their nails, they are scared stiff.*

56

*When my life ends, what am I going to do? O Allah!
When the angel of death comes, what am I going to do? O Allah!
Before the fear of death, against the hardships of Satan,
Without Your compassion, what would I do? O Allah!*

۵۷

جان بیرمک ایشی دیشوار آسان قیلغیل یا جبار
سندین اوزکا یوق غمخوار نه قیلغایمن خدایا
جانیم جدا بولغانده تنیم مونده قالغانده
تخته اوزره آغانده نه قیلغایمن خدایا

۵۸

عاجز بولوب یاتقانده فرشته لار کیرکانده
من ربک دیب سورکانده نه قیلغایمن خدایا
ایلتیب کورکا قویغانده یقی قدم یانغانده
سورغوچی لار کیرکانده نه قیلغایمن خدایا

۵۹

من ربک دیب تورغانده قرا کوندور اوشنده
ربینک کمدرور دیکانده نه قیلغایمن خدایا
قول خواجه احمد سن بنده نفس ایلکیده شرمنده
محشر کونی بولغانده نه قیلغایمن خدایا

۶۰

خوش غایب دین یتوشتی یخشی سوزوم تبرک
عاشق بولسنگ ای طالب ریاضتده بیلینک بوک
تون کیچه لار اوخلامای یاش اورنی غه قانینک توک
ارسلان بابام سوزلارین ایشیتینکیز تبرک

57

It is difficult to give life, make it easy O Allah!

There is no one who could drive the cares away save You, what shall I do? O Allah!

When my souls leaves and my body is placed

On the wooden (funeral) bench, what am I going to do? O Allah!

58

When I get weak, and angels come to me

When I am asked, "Who is your Lord?" what shall I do? O Allah!

When they take me and put me in a grave, and leave seven steps away,

When the questioners come to me, what shall I do? O Allah!

59

The moment I am asked, "Who is your Lord?" is a dark day,

When I am asked, "Who is your Lord?" what am I going to do? O Allah!

O Slave Khoca! You are a slave, regretful in the hands of the inner self,

On Judgment Day, what am I going to do? O Allah!

60

My pleasant words came from the unknown as a blessing,

O Disciple! If you are a lover, go through the austerities of asceticism,

Stay up at night and shed blood instead of tears from your eyes,

Hear the words of Arslan Babam as a blessing.

۶۱

ارسلان بابام ایدیلار طالب لارده یوق اخلاص
پیرینک حاضر بولغانده نه حاجت خضر و الیاس
پیرغه قدم قویغانده یاد ایتمه غوث الغیاث
ارسلان بابام سوزلارین ایشیتینکیز تبرک

۶۲

طالب مین دیب ایتورلار والله بالله نا انصاف
نامحرمغه باقارلار کوزلاریده یوق انصاف
کیشتی مالین ییورلار چون دل لاری ایماس صاف
ارسلان بابام سوزلارین ایشیتینکیز تبرک

۶۳

پیر خدمتین قیلدوق دیب طالب مین دیب یورارلار
یبیب حرام حریش فی کولباریغه اورارلار
کوزلاریده نمی یوق حلقه ایچره کیرارلار
ارسلان بابام سوزلارین ایشیتینکیز تبرک

۶۴

ذاکر مین دیب زور اورار چیقماس کوزیدین یاشی
دل لاریده غمی یوق ناگه آغریغای باشی
مکر و حیلہ قیلورلار معلوم خداغه ایشی
ارسلان بابام سوزلارین ایشیتینکیز تبرک

61

*Arslan Babam said dervishes have no sincerity
As long as you have a guiding master, why would you need Hizir Ilyas?
When you enter the path of a guiding master, stop remembering ghaws al-giyas
(not even qutb al-aqtab),
Hear the words of Arslan Babam as a blessing.*

62

*They say, "We are dervishes." By Allah, they have no justice (nor sincerity)
They gaze at the unlawful, their eyes have no justice (nor piety)
They consume people's wealth, their souls are not pure,
Hear the words of Arslan Babam as a blessing.*

63

*They say, "We serve the master," "We are dervishes"
They consume the unlawful and fill their sacks with the reprehensible
Their eyes shed no tears, they join the chanting circles,
Hear the words of Arslan Babam as a blessing.*

64

*They lie by saying that they remember (Allah) without shedding tears
They have no worries to make them suddenly concerned,
They set traps and cheat, but Allah knows what they do
Hear the words of Arslan Babam as a blessing.*

۶۵

طالب مین دیب ایتورلار کونکلیده یوق ذره نور
چین طالب نی سورسنگیز ایچی تاشی کوهر دور
حقه عیان سرلاری یمیش لاری صفا نور
ارسلان بابام سوزلارین ایشیتینکیز تبرک

۶۶

صورتلاری صوفی نقش قیامت دین قورقماس لار
فسق فجور حاصلی کناه لار دین هورکماس لار
ریا تسبیح ایلکینده ییغلاب یاشین توکماس لار
ارسلان بابام سوزلارین ایشیتینکیز تبرک

۶۷

ایرانلارنی قیلغان لارنی قیلامسنگ
پیرسیز یوروب ورد اوراد بیلاماسنگ
استعانت تیلاب دعا آلامسنگ
خاص بزرک لار سینی نه دیب دعا قیلسون

۶۸

دام تزویر قویوب خلقنی یول دین اوردونک
شیخ لیغ قیلیب ریا برله دوکان قوردونک
عشرت قیلیب شیطان برله دوران سوردونک
دیدار یغه سینی نه دیب روا قیلسون

65

*They say, "We are dervishes," but their hearts have no light.
Whereas the real dervish is a jewel in and out,
Their secrets are known to Allah, their nourishment is purity and light
Hear the words of Arslan Babam as a blessing.*

66

*Their appearance seems like a dervish, but they have no fear of Judgment Day
They commit evil and vice, and are not afraid of sins
They are hypocrites who do not cry and shed tears
Hear the words of Arslan Babam as a blessing.*

67

*If you do not do the things that dervishes do
If you walk around without a master and do not know
what it means to be a disciple and remember (Allah)
If you do not ask for help and receive good prayers
Why would the distinguished servants pray for you?*

68

*You set a trap of lies and mislead the people
Pretend to be a master and opened your store through hypocrisy
Enjoyed yourself and spent your days with Satan
Why would He (Allah) make you worthy of His beauty?*

٦٩

توبه قىليب حقه يانغان عاشق لارغا
اوچماخ ايچره تورت اريغده شربت بار
توبه قىلماي حقه يانماكان غافل لارغه
تار لحدده قاتىغ عذاب حسرتي بار

٧٠

اوچماخ ملكين اومان قول لار توبه قىلسون
توبه قىليب حضرتي غه ياق بولسون
حور قصور غلمان ولدان خادم بولسون
الوان الوان كيار تشرىف خلعتي بار

٧١

توبه قىلغان عاشق لارغه نوري ايرور
توني كوني صايم بولسه كونكلي يارور
قچان اولوب كوركا كيرسه كوري كينكرور
اوغان ايذيم رحيم رحمن رحمتي بار

٧٢

نماز روزه توبه اوزره بارغانلارغه
حق يوليغه كيريب قدم قويغانلارغه
اوشبو توبه برله آنده بارغانلارغه
يارلقانميش قول لار برلان صحبتي بار

69

*For the lovers who repent and turn towards the Truth
There will be sherbet in Paradise flowing from four fountains
For the heedless who do not repent and turn towards the Truth
There will be the disappointment of being punished in a small grave.*

70

*Let the servants who hope for Paradise repent
By repenting, let them be close to Allah
Let the houris, mansions, and servants of Paradise serve them
They have various clothes of honor to wear.*

71

*Light reaches those lovers who repent
If they fast day and night, their heart glitters
When they die and enter the grave, their grave widens
My Omnipotent All-Merciful Lord have mercy.*

72

*For those who perform prayers, fast, and repent
For those who enter and walk on the straight path
For those who go to the hereafter by repenting
There will be conversations with the forgiven servants.*

۷۳

سندین بورون یارالارینک قیان کیتی
بو دنیاغه میل قیلماي ییغلاب اوتی
عمرینک آخر بولدی نوبت سنکا ییتی
کناهنک کا توبه قیلکیل ای بد کردار

۷۴

عشقی تیکسه کویدور کوسی جان و تن فی
عشقی تیکسه ویران قیلور ما و من فی
عشق بولسه تانیب بولمس مولیم (مولام) سنی
هرنه قیلسنک عاشق قیلغیل پروردکار

۷۵

عشق بازاری اولوغ بازار سودا حرام
عاشق لارکا سندین اوزکا غوغا حرام
عشق یولیغه کیرکانلارکا دنیا حرام
هرنه قیلسنک عاشق قیلغیل پروردکار

۷۶

عشق سَرینی بیان قیلسام عاشق لارکا
طاقت قیلماي باشین آلیب کیتار دوستلار
تاغ و تاشقه باشین اوروب بیخود بولوب
اهل و عیال خانماندین اوتار دوستلار

73

*Where did the friends who lived before you go?
They did not incline to this world and left this world crying
Your life has come to an end, now it is your turn
O Sinner! Repent for your sins*

74

*When His love touches, it burns the soul and flesh
When His love touches, it destroys arrogance and conceit
O Allah! If there were not love, nobody would know You
Dear Lord! Whatever You do, make me fall in love with You.*

75

*The market of love is a sublime one where trade is forbidden
For the lovers, fighting for anything other than You is forbidden
For those who adhere to the path of love, this world is forbidden
Dear Lord! Whatever You do, make me fall in love with You*

76

*If I explain the secret of love to the lovers,
They would not be able to cope with and leave, dear friends!
Obsessed with the Divine love, they would walk all around
Leave their children and family and give up their homes.*

۷۷

دیدار اوچون جان نی قربان قیلماکونجه
اسماعیل دیک دیدار آرزو قیلمنک دوستلار
جان دین کیچیب طریقت کا کیرماکونجه
عاشق من دیب یالغان دعوی قیلمنک دوستلار

۷۸

قول خواجه احمد اوزدین کیچمای دعوی قیلمه
خلق ایچیده عاشق من دیب تیلکا آله
عاشق لیغی اولوغ ایشدور غافل بوله
غافل بولوب حق دیدارین کورمنک دوستلار

۷۹

عاشق بولسنک بایزیددیک اوزونک سائقیل
والله بالله دنیا حرام تاشلاب آتقیل
قانلار توکوب کوزلارینکدین تونلار قاتقیل
بیر لحظه ده شیطان ملکی ویران بولور

۸۰

بو دنیا ده فقیرلیق نی عادت قیلکان
خوارلیق تارتیب مشقت نی راحت بیلکان
قول خواجه احمد یخشی لارکا خدمت قیلکان
قیامت کون انداغ کشی سلطان بولور

77

*Unless you sacrifice your life to see Allah
Do not desire to see Allah's beauty like Ishmael (pbuh), dear friends!
Unless you give up life and adhere to the Sufi path,
Do not make the false claim of being lovers, dear friends!*

78

*O servant Khoca Akhmet! Do not make such claims unless you give yourself up,
Do not say "I am a lover" among the people,
Allah's love is a great matter, do not be heedless,
Allah's beauty cannot be seen by being heedless.*

79

*If you are in love like Bayezid, sell yourself,
By Allah, the world is prohibited, throw it away
Shed blood from your eyes and mix it with the night
Satan's property (this world) will become devastated in an instant.*

80

*Those who get used to poverty in this world,
Who are belittled and who consider hardship as comfort
Who serve the good people, O servant Khoca Akhmet!
Such people become sultans on Judgment Day.*

۸۱

عاشق بولسنگ کیچه کوندوز عشق استاکیل
طاعت قیلکیل کیچه قویوب هیچ یاتماکیل
عاقل بولسنگ نادانلارکا سر ایتماکیل
چین درویشلار طاعت لارین پنهان قیلور

۸۲

درویش مین دیب طاعت قیلور خلق ایچنده
ریا قیلیب یوکوروب یورار انده مونده
الله اوچون طاعت قیلکان درویش قنده
چین دوریش لار تاغ چولنی مکان قیلور

۸۳

قروق زاهد حق عشقی نی کوزکا ایلماس
جنت ایزلاب دیدارینی طلب قیلماس
عاشق لارنی ناله سیغه قولاق سالماس
بو دنیانی ارقه تاشلاب اتقانی یوق

۸۴

کیلینک ییغلینک ذاکر قول لار ذکر ایتالوک
ذاکرلارنی خدا بیشک سویار ایرمیش
عشق سیزلارنی ایمانی یوق ای یارانلار
دوزخ ایچره تینمای دایم کویار ایرمیش

81

*If you are in love, ask for love day and night
Perform acts of worship, do not sleep day and night
If you are smart, do not reveal your secrets to the ignorant
A true dervish performs his acts of worship secretly.*

82

*Saying "I am dervish", [he] performs acts of worship in public,
Wanders here and there in hypocrisy,
Where is the dervish who worships for the sake of Allah?
A true dervish accepts mountains and deserts as his abode.*

83

*A rigid ascetic does not look for the love of the Truth,
He asks for Paradise, but not the beauty of the Truth
He does not listen to the lamentations of the lovers
He can not give up and leave this world behind.*

84

*O Remembering servants! Let's gather around and remember Allah,
Undoubtedly, Allah loves those who remember Him,
Dear Friends! Those who are not in love have no faith,
They are the ones who will forever burn in Hell.*

۸۵

قراکوندور اوشال ساعت که دنیادین سفر قیلسانک
زن فرزند مال ملکک بار سندن کذر قیلسانک
سني قویماس اجل هرگز نیچه حکمنک روان بولسه
حکومت برله عالمی اکر زیر و زیر قیلسانک

۸۶

هو اره سین آلیان نفس باشیغه سالیان
تونی کونی طالب لار جان فی قربان قیلینک لار
حلقه ایچره هو دینکیز عشق اوتیغه یانینکیز
تن جان برلان طالب لار تکبیر باشلاب ایتینک لار

۸۷

مینی حکمت لاریم کیم توتسه محکم
خدا قیلغای آنی البته بی غم
کرار جنت ایچیکا شاد و خندان
خدایم ایلاکای مسرور و شادان

۸۸

چراغ بولوب اوجماکان دین یولیدین یانماکان
ناحق ایش فی ایتماکان عدالت لیغ عمر دور
مسکین احمد قیلکیل یاد قیلکیل عجزینک فی بنیاد
شاید روحی شاد قیلکای عدالت لیغ عمر دور

85

*The day you die and leave this world will be a dark day,
It is the day that you will give up all women, children, property and goods,
No matter how powerful and influential you are, death will not let you go
Even if you turn the world and the state upside down, it is your day of death.*

86

*Take the saw of "Hu" and place it over the head of the carnal self,
O dervishes! Day and night, sacrifice your carnal selves.
Say "Hu" in the circles and burn in the fire of love,
O Dervishes! First pronounce the takbir with flesh and soul.*

87

*Whoever holds onto my wisdom and applies it,
Allah keeps him away from worries and concerns
He happily enters Paradise
Allah makes him blissful and happy.*

88

*He does not become a candle that dies; he does not leave the path of religion
He does not do injustice; he is Umar the Just.
O poor Akhmet! Remember him, admit your weakness,
Maybe his soul will be happy, he is Umar the Just.*

۸۹

قهار آتلیغ قهرینکدین قورقوب ییغلار خواجه احمد
رحمن آتلیغ رحمینکدین امید توتار خواجه احمد
گناهیم کوب الهیم کیچورکای سن گناهیم
برجه قول لار ایچیده عاصی قول دور خواجه احمد

۹۰

بیدار بولغیل ای مؤمن سحر وقتی ایچنده
قوتقار اوزونکئی اوتدین سحر وقتی ایچنده
سحرلاردا اول کل لار ثنا ایتور بلبل لار
کیم ایتور کیم بیر و بار سحر وقتی ایچنده

۹۱

ایرانلار جمال کورار درویشلار صحبتنده
ایرانلار مجلسینده نور یاغار صحبتنده
نه تیلسه اول بولور درویشلار صحبتنده
هر سرلار ظاهر بولور درویشلار صحبتنده

۹۲

خلاقیننیک مزاریغه باریب بر بر تماشا قیل
اولوکلاردین آلوب عبرت کیراک بغرنک کباب قیلسانک
همیشه یخشیلیق قیلغیل کیترسن اوشبو دنیادن
قیامت آب روییغه کیراک خون چکر قیلسانک

89

*Khoca Akhmet waits in fear of the suppression of the Subduer,
Khoca Akhmet is in hope of the mercy of the All-Compassionate,
O Allah! I have numerous sins, please forgive me my sins,
Khoca Akhmet is the disobedient one among all servants.*

90

*O believer! Wake up at dawn,
Save yourself from Hell at dawn
Roses and nightingales praise at dawn
Whoever says (He is) One and Exists at dawn.*

91

*Those who have attained the Divine Truth see beauty in dervish gatherings
Light showers in the gatherings of those who have attained the Divine Truth.
Whatever they desire, they find it in dervish gatherings
All secrets become apparent in dervish gatherings.*

92

*Go and look at the people's graves one by one
Take heed from the dead and burn your heart (be sorry)
Always do good; (in the end) you will leave this world
For the Hereafter, you should have your liver bleed (strive hard to be prepared)*

۹۳

نیت قیلدوق کعبه کا رضا بولونک دوستلاریم
یا اولکایمیز کیلکایمیز رضا بولونک دوستلاریم
نیت قیلدوق کعبه کا حق مصطفی روضه کا
نصیب قیلغای بارجه کا رضا بولونک دوستلاریم

۹۴

کعبه ساری کوجالوک ظالم لاردین قاجالوک
اوغل قیزدین کیچالوک رضا بولونک دوستلاریم
تیلیم سورسام قرار یوق غریب اولسه سورار یوق
ییمیشلارده حلال یوق رضا بولونک دوستلاریم

۹۵

الله دیکان بنده نی جاین جنتده کوردوم
حور غلمان جمله سین قارشو آلدیده کوردوم
تونی کونی اوخلامای هو ذکرینی ایتقانلار
ملائک لار همراهی عرشنی اوستیده کوردوم

۹۶

خیر سخا قیلغانلار یتیم کونکلین آغانلار
چهار یارلار همراهی کوثر لبند کوردوم
قاضی بولغان عالملار پاره رشوت ییکانلار
انداغ عالم جای نی نار سقرده کوردوم

93

*We set out for the Ka'bah, be contented my dear friends!
We either die or come, be contented my dear friends!
We set out for the Ka'bah, for the garden of Mustafa
May He bestow it upon everybody! Be contented, my dear friends!*

94

*Let's migrate towards the Ka'bah, escape from the oppressors,
Let's give sons and daughters up, be contented my dear friends!
My tongue shall not stop, even if I so wanted. Nobody shall ask when a stranger dies
No lawful food is left, be contented (with my departure) my dear friends!*

95

*I saw the abode of the servants who say "Allah" in Paradise
I saw male and female servants in their presence
I saw those who stay awake and say "Hu" all night
Together with angels above the Throne.*

96

*I saw those who do goodness, give charity, and gain the orphans' hearts
Together with the four caliphs by the fountain of Kawthar
The scholars who became judges, those who accept bribes,
I saw their abode as Hell fires.*

۹۷

مفتي بولغان عالم لار ناحق فتوي بيركانلار
 انداغ مفتي جايي ني صراط كوفروكده كوردوم
 جماعت كا بارمايين ترك نماز قيلغانلار
 شيطان برله بر بيرده درك اسفله ده كوردوم

۹۸

ظالم بولوب ظلم ايتكان مؤمنلارني آغريتكان
 قرا يوزلوك محشرده قولين آرقهده كوردوم
 قول خواجه احمد كان آجتي در كوهرني ساجتي
 تينكلامكان بو سوزني غفلت ايچنده كوردوم

۹۹

حق قول لاري درويش لار حقيقتني بيلميش لار
 حقه عاشق بولغانلار حق يوليغه كيرمىشلار
 حق يوليغه كركانلار الله تيو يوركنا لار
 ايرانلار ايزين ايزلاب مملكتدين كيچميشلار

۱۰۰

كونكل بيرماي دنياغه شروع قيلماي حرامغه
 حقني سويكان عاشق لار خلايقدين كيچميشلار
 دنيا منينك ديكانلار جهان مالين آغانلار
 كرکس قوش ديك بولوبان اول حرامغه باتميشلار

97

*I saw the scholars as judges who issued unjust opinions
I saw the places of those muftis on the bridge of Sirat
I saw those who did not go to the mosque and attend the congregation al prayer
Together with Satan in the pits of Hell.*

98

*I saw oppressors who persecuted and harmed the believers
With dark faces and their arms twisted behind in the gathering places of the hereafter
The servant Khoca Akhmet opened treasures and spread pearls and jewels
I saw those who did not listen to these words in heedlessness.*

99

*Dervishes who are the servants of the Truth know the Truth
Those who love the Truth enter the path of the Truth
Those who enter the path of the Truth and depart saying Allah
Follow those who have attained the Divine Truth and give up goods and possessions.*

100

*They do not value this world and extend their hands to the unlawful
Those who love the Truth consume from that which is lawful
Those who say this world is ours and take the goods of this world
Like vultures, have dived into the unlawful.*

۱۰۱

ملا مفتي بولغانلار ناحق دعوي قىلغانلار
آقني قرا قىلغانلار اول تموغە كىرمىشلار
تاتلىغ تاتلىغ يىكانلار تورلوک تورلوک كىكانلار
آلتون تىخت اولتوركانلار تىقراق آستىن قالمىشلار

۱۰۲

مؤمن قوللار صادقلار صدقي برله توركانلار
دىيالغىن صرف ايتىب اوچماخ حورين قوچمىشلار
قول خواجه احمد بىلمىش سىن حق يوليغە كىرمىشسىن
حق يوليغە كىركانلار حق دىدارين كورمىشلار

۱۰۳

عشق سىرىنى بيان قىلسام بو عالمده
بى خبرلار ايشىتىب قولاق توتقانى يوق
حق يادىنى كىمكا ايتاي همه غافل
مؤمن من دىب بو دىيادين اوتىكاني يوق

۱۰۴

ايشان شىخ خواجه ملا دنيا ايزلار
اول سبىدىن پادشاهلارغە يالغان توزلار
آيت حديث سوزىن قوبوب مالنى كوزلار
حق يوليدە هر كىز محنت تارتقانى يوق



101

*Those muftis and mullahs who issue unjust opinions
Those who turned the white into black have entered Hell
Those who delightfully eat and wear all kinds of clothes
Who sit in golden chairs remain under the earth.*

102

*Believing and faithful servants who stand with their loyalty
Turn their faces away from the world and hug the houris in Paradise
O servant Khoca Akhmet! You have known and entered the path of Truth
Those who have entered the path of Truth have seen the beauty of the Truth.*

103

*If I am to explain the secret of love in this universe,
There is no one among the heedless who would listen to it
To whom shall I relate the remembrance of the Truth, everyone is heedless
There is no one who says "I am a believer" and gives up the world.*

104

*Sufi, Sheikh, Khoca, Mullah, all run after this world.
Because of this, they lie to the sultans;
They leave the verses and hadiths and look at the possessions.
There is no one who bears the burdens in the path of the Truth.*

۱۰۵

جنازنکني اولوغ کيچيک کوتارسه‌لار
کورستانغه قراب سيني يوروتسه‌لار
ييتميش ييرده سؤال سورسه فرشته‌لار
بر بر آني جواييني بيرماق کيراک

۱۰۶

عمرينک آخر بولغوسي دور بر کون تمام
بوايش برلان بارسنک اکر دار السلام
حلال قويب يکان بولسنک دايم حرام
عذابيني باريب آنده تارتماق کيراک

۱۰۷

ايا دوستلار آخر زمان بولدي کورونک
بي دين کافر بو عالمغه تولدي کورونک
حق قوللوغين قويوب بارجه فاسق بولدي
انينک اوچون قهار غضب قيلدي کورونک

۱۰۸

صوفيا بي غم يورارسين دانه تسبيح آليب
دنياغه مغرور بولوب دين ايشيني آرقه ساليب
قورق قيل ايمني قورق قيل ايمني خداغه يلباريب
صوفي نقش بولدينک ولي هرکز مسلمان بولمادينک

105

*When the old and the young people take your body,
To the cemetery and leave you there,
When angels ask you questions regarding seventy places
One by one, you need to answer them.*

106

*One day your life will end
If you go with good deeds, your abode will be Paradise
If you leave the lawful and consume the unlawful
It will be necessary to go and suffer the torment.*

107

*Dear Friends! Look! It is the end of time,
Look! The world is filled with disbelievers and the unfaithful
Everyone has turned their faces away from the servitude to the Truth and become sinners
Look! That is why the Subduer (Allah) sent His wrath.*

108

*Sufi! You take the prayer beads in your hand and walk around carefree
You have been deceived by this world and thrown the religion behind you
Begging Allah, be scared now! Be scared now!
You have assumed the appearance of a dervish but have never become a true Muslim.*

۱۰۹

احمدا سين صوفي بولسنگ صوفي ليغ آسان ايماس
حق رسول صوفي بولوب دنيا مالين سويگان ايماس
دنيا ني سويگان کيشي بي شک بيلينک انسان ايماس
صوفي نقش بولدونک ولي هرکز مسلمان بولمادينک

۱۱۰

قاضي مفتي ملالار شريعت درکاهني
عارف عاشق آليب دور طريقت ني ارکي ني
عمل قيلغان عالم لار دينمیزی چراغي
براق مينار محشرده ايگري قويار بورکي ني

۱۱۱

رهنمادور خواجه احمد کلستان معرفت
سوزلار سوزي حقيقت آجار کونکل ملکي ني
مسکين ضعيف خواجه احمد يتي پشتينک کا رحمت
فارسي تيل ني بيليبان خوب ايتادور ترکيني

۱۱۲

طريقت کا شريعت سيز کيرکانلار ني
شیطان کيليب ايماني ني آلور ايرميش
اوشبو يول ني پيرسيز دعوي قيلکانلار ني
سرسان بولوب ارا يولده قالور ايرميش

109

*O Akhmet! If you become a Sufi, being a Sufi is not easy
The Prophet was a Sufi and did not like this world
The one who likes this world is undoubtedly not a human being
You have assumed the appearance of a dervish, but have never become a true Muslim.*

110

*Judges Muftis and Mullahs hold the Gates of the Shari'a
Those who attain the knowledge of Allah and love Him get their power from the Sufi path
Scholars who practice what they know are the candles of our religion
They get on Buraq on Judgment Day and wear their hat tilted (they become happy*

111

*Khoca Akhmet is a guide in the garden of gnosis
He tells the truth, opens the land of the heart.
O Poor, Weak Khoca Akhmet! May mercy be upon your seven generations of ancestors,
He knows Persian but speaks Turkish well.*

112

*Those who adhere to the Sufi path without a master,
Satan comes and fetches their faith.
Those who claim to be on this path without a master,
Get confused and left in the middle of the path.*

۱۱۳

طریقت کا سیاست لیغ مرشد کیراک
اول مرشد کا اعتقاد لیغ مرید کیراک
خدمت قلیب پیر رضاسین تاپماق کیراک
مونداغ عاشق حق دین اولوش آلا ر ایرمیش

۱۱۴

خوشلا مایدور عالم لار سزنی ایغان تورکینی
عارف لار دین ایشتنسک آچار کونکل ملکی نی
آیت حدیث معنی سی تورکی بولسه موافق
معنی سی کا یتکانلار بیرکا قویار بورکی نی

۱۱۵

اوشبو یولغه ای برادر پیرسبز کیرمه
حق یادیدین لحظه غافل بولوب یورمه
ماسواکا عاقل ایرسنک کونکل بیرمه
شیطان لعین اوز یولیغه سالور ایرمیش

۱۱۶

ایا دوستلار هیچ ییلمادیم مین یولوم نی
سعادت غه باغلامدیم مین ییلم نی
ماسوادین هیچ ییغمادیم مین تیلم نی
نادان لیقیم مینی رسوا قیلور ایرمیش

113

*It is necessary to have a spiritual guide on the Sufi path.
It is necessary to have faithful and loyal disciples for that spiritual guide.
It is necessary to serve and look for the contentedness of the master.
Such a lover receives the blessings of the Truth.*

114

*Your scholars do not like your beautiful Turkish
If you listen to the wise, they will enlighten your heart
It would be better for the verses (of the Qur'an) and the sayings of the Prophet to be in Turkish
Those who know their meanings lower their heads.*

115

*Dear Brother! Do not enter this path without a master,
Not even a single moment, be heedless of the remembrance of Allah,
If you are smart, do not give your heart to anything, save Allah.
Otherwise, the accursed Satan shall deceive you in order to enter his path.*

116

*Dear Friends! I have never known my path,
I have not relied on happiness.
I have never stopped talking about things other than Allah.
My ignorance has brought shame on me.*

۱۱۷

شریعتنی طریقتنی بیلاي دیسنگ
طریقتنی حقیقتکا اولاي دیسنگ
بو دریادین درّ و گوهر آلاي دیسنگ
جاندین کیچان خاصلاري آلور ایرمیش

۱۱۸

عاشق قول لار کیچه کوندوز هرکز تینماس
بر ساعتی حق یادی دین غافل بولماس
انداغ قول فی سبحان ای کام ضایع قویماس
دعا قیلسه اجابت لیغ بولور ایرمیش

۱۱۹

وآه دریغا کیچتی عمر و غفلت بیلان
سین کیچورکیل کناهلاریم رحمت بیلان
قول خواجه احمد سنکا یاندي حسرت بیلان
اوز اوزیغه اوزی یانیب کویار ایرمیش

۱۲۰

یسوی حکمتین دانا ایشیتسون
ایشیتکانلار همه مقصودغه یتسون
جواهر کانیدین بیر نکته آلسون
ایشیتماکان باری حسرتده قالسون

117

*If you want to know the Shari'a and the Sufi path,
If you want to connect the Sufi path to the Ultimate Truth,
If you want to take pearls and gems from this world,
Those who give up their carnal selves take the distinguished ones.*

118

*The loving servants never rest day and night.
Not even a moment do they become heedless of the remembrance of Allah
My Lord never spares such servants
If they invoke, their prayers are responded.*

119

*Alas! My life has passed by in heedlessness
Please forgive me my sins with mercy
Servant Khoca Akhmet has turned to you with longing
His self turns to him and burns in fire.*

120

*Let the scholar listen to Yassawi's wisdom (poems)
May those who listen to it reach the objective,
May they gain wit from the mine of gems,
May those who do not listen to it be left in longing*

۱۲۱

مینی حکمت لاریم قند و عسل دور
همه سوزلار ایچنده بی بدل دور
مینی حکمت لاریم انعام الله
سحر و قتده دیسه استغفر الله

۱۲۲

مینی حکمت لاریم درد سیزکا ایتمک
بهاسیز گوهریم نادانغه ساتمک
یسوی حکمتین قدریغه یاتقیل
خم عشق دین می بر قطره تاتقیل

۱۲۳

پیر رضاسی حق رضاسی بولور دوستلار
حق تعالی رحمتیندین آلور دوستلار
ریاضتده سر سوزیدین بیلور دوستلار
آنداغ قوللار حقه یاق بولور ایرمیش

121

My wisdom is sugar and honey;

It is priceless in all words.

My wisdom is a blessing from Allah;

It is for those who repent at dawn.

122

Do not recite my wisdom (poems) to those who do not bear the burden and love

Do not sell my gems to the ignorant

Know the value of Yassawi's wisdom

Taste a sip of wine from the jar of love.

123

Dear Friends! The contentedness of the master is the contentedness of the Truth.

Dear Friends! They take from the Mercy of the Truth, the Exalted.

Dear Friends! They find the secret meanings in abstaining from the lusts of the flesh.

Dear Friends! Such servants become close to the Truth.

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